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The CHRISTIAN CENTURY

Published Weekly

What Happened in Argentina's Election

By George P. Howard

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Shall the Army Rule the German Churches?

An Editorial

India's Famine and Our Consciences

By Jay Holmes Smith

Protestantism and Science

By Charles Clayton Morrison

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In This Issue

JAY HOLMES SMITH

served for a number of years as a missionary in India, where he took such an interest in the movement for independence that it became impossible for him to remain. He is a friend of Gandhi and a vigorous exponent of Gandhi's point of view. Since returning to America he has been associated with the Fellowship of Reconciliation, spending much of his time in Harlem in New York.

GEORGE P. HOWARD

is a native and citizen of Argentina, and perhaps the most widely known Protestant missionary in Latin America. His recent book, *Religious Liberty in Latin America?*, has been the source of animated discussion, both north and south of the Rio Grande. He makes his headquarters in Buenos Aires where, among multiple responsibilities, he serves as the Argentine correspondent of The Christian Century.

CHARLES CLAYTON MORRISON

continues in this issue his series of articles on "Can Protestantism Win America?" Next week the editor will discuss the relation of the rapid development of commercialized amusement in the United States to the influence of Protestantism. It will be remembered that, in the second article in this series, Dr. Morrison named as the three most difficult problems confronting Protestantism the secularization of public education, the deference paid to science and the rise of commercialized recreation.

Coming

Our next issue will contain another contribution to the series, appearing at intervals throughout the year, on the outlook for the atomic age. This will be an article by Ernest Fremont Tittle on "The Church in the Atomic Age," based on one of the Alden-Tuthill lectures delivered at the Chicago Theological Seminary earlier in the year.

The CHRISTIAN CENTURY

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April 24, 1946

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Calendar of Coming Events

April 22-25. Spring Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.
April 23-24. National Conference of Church Leaders Race Relations Meeting, Lincoln University, Pa.
April 23-26. National Council on the New Approach to the Alcohol Problem, Chicago.
April 24. Central Methodist Church, Detroit, Lecture Course, Martin K. Bovey, speaker.
April 24-26. Associated Church Press, Washington, D. C.
April 24-May 3. National Association of Evangelicals Conventions, Minneapolis.
April 26-28. Methodist Student Movement State Conferences, East Lansing, Mich.; Kent, Ohio.
April 27-29. United Stewardship Council Spring Session, Columbus, Ohio.
April 28. Chicago Sunday Evening Club; George A. Buttrick, speaker.
April 28-30. Lutheran Seminar, Champaign, Ill.
April 29. Chicago Tract Society Annual Meeting, Central Y. M. C. A.
April 29-30. Annual Convention, Pennsylvania Council of Churches, Harrisburg.
April 29-May 1. Nebraska Synod, United Lutheran Church, South Sioux City.
April 29-May 1. Washington-North Idaho Disciples of Christ Ministers' Parliament, Yakima, Wash.
April 29-May 2. Kansas Synod, United Lutheran Church, Chapman.
April 30-May 4. School for Ministers' Wives, Grailville, Loveland, Ohio.
May 1. Central Methodist Church, Detroit, Lecture Course; Sigmund Spaeth, speaker.
May 1-2. New Jersey A.M.E. Zion Conference, Clinton Memorial Church, Newark.
May 1-18. General Conference, Colored Methodist Episcopal Church, Church Lane Tabernacle, St. Louis.
May 2-4. Iowa Baptist Sunday School Convention, Des Moines.
May 2-4. Atlantic Region, Lutheran Welfare Conference, Richmond.
May 3-4. Southwest Interseminary Conference, Texas Christian University, Fort Worth.
May 5. Chicago Sunday Evening Club; William Scarlett, speaker.
May 5. South Middlesex Conference, First Parish Church, Weston, Mass.
May 5-12. National Family Week.
May 7-9. Community-Centered Church Convention, Columbus, Ohio.
May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.
Mayy 12-14. Southern Baptist Woman's Missionary Union Convention, Miami, Fla.
May 14-17. Northwestern District Convention, American Lutheran Church, Fairfield, Wash.
May 15-20. Southern Baptist Convention, Miami, Fla.
May 19-25. Church Conference of Social Work, Buffalo.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 23. Reformed Church in America, Buck Hill Falls, Pa.
May 29. United Presbyterian General Assembly, Tarkio, Mo.
June 3-8. Methodist Student Leadership Training Conferences, Lake Junaluska, N. C.; Norman, Okla.
June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 10-15. Methodist Student Leadership Training Conference, Leesburg, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

THE House of Representatives has voted to extend the draft nine months from its present date of expiration on May 15. But it has also voted to suspend all draft operations between May 15 and October 15, and to exempt all 18- and 19-year-old boys from conscription at any time. Before the vote was taken, army spokesmen were reported as saying that if these provisions were enacted the whole draft law would be as good as abandoned. The vote in the House bears all the earmarks of a typical politicians' compromise. No record of votes was kept. To assuage the army, the draft is to be continued. To assuage the fathers and mothers of America, no young men are to be drafted for the next five months and no teen-age boys at any time. And to take the responsibility off Congress while putting President Truman on a spot, the President is left to decide, just before next fall's elections, whether draft operations shall then be resumed. The action taken by the House does not settle the issue. The Senate has still to vote on draft extension, and it is expected to pass a bill closely in accord with the army's wishes. Then there will have to be a conference between House and Senate, and what will come out of that is at present anybody's guess. Citizens who want the draft ended, in actuality, still have time enough to let their representatives know which version of a draft extension law they want to see enacted.

House Votes to Suspend Draft

Diplomacy in a Blind Alley

THE MEETING of foreign ministers of the Big Four, scheduled to open in Paris tomorrow, looks like a last desperate attempt to lay some sort of groundwork on which a general European peace conference can function. Such a conference, to draw up final peace treaties with Italy, Rumania, Bulgaria, Hungary and Finland, had been scheduled for May 1. But it is now admitted that the Allies are so much at odds as to the terms to be imposed upon these countries that there is no hope of opening a peace conference at that time. This delay is not in itself a matter of great importance. The important thing is the question raised by the delay: *When* can a peace conference be expected to convene with any hope of a successful outcome? The Russians insist that there is no use in going ahead with peace conferences until the Allies have agreed among themselves, at least on the principal issues. Their demand on that basis for postponement of the May 1 meeting makes sense. But since it is the Russians who are mainly responsible for making this inter-Allied agreement impossible, where is diplomacy left? Helpless in a blind alley! What possible solution is there for the predicament in which the victor nations now find themselves? There seem to be only two. Conceivably, the United Nations might hold that this situation constitutes a danger to world peace and make a series of proposals on which treaties might be based. Or, more likely, the Allies may conclude that no general treaties can be written and fall back on leaving the European settlement to a series of *faits accomplis* by the occupying armies. That, of course, would be to acknowledge that one outcome of the war had been to produce a situation in which no peace could be written.

Says America Connives At War Enslavement

WHEN AMERICAN prisoners of war were forced to labor for Germans or Japanese during the conflict, that was an atrocity. What is it when Russia, Great Britain and France hold prisoners in time of peace and force them to work, often under conditions no better than concentration camps! And what shall be said of the complicity of the United States, which turns its prisoners over to these nations instead of sending them home, as the Geneva convention on the treatment of prisoners requires? An official of the International Red Cross was quoted by Henry Wales of the *Chicago Tribune* on April 12 as saying: "The American delivery of German prisoners to the French and British for forced labor already is being cited by the Russians as justification for them to retain German army captives for as long as they are able to work. The bartering of captured enemy soldiers by the victors throws the world back to the Dark Ages." It is known

that Russia has enslaved hundreds of thousands of prisoners of war on both the European and Asiatic fronts. Reports of conditions rivaling those in nazi concentration camps have been coming from French prisoner cages for months. Now it is claimed that the United States, in closing out our prisoner camps, is shipping well fed and properly clothed prisoners to France, where they are stripped of the good clothing provided in this country, given a few rags to cover their nakedness and put to work clearing mine fields, razing shattered buildings and exploding ammunition. This is in direct violation of the Geneva convention, which not only requires that prisoners be returned to their homelands but prohibits their use "in any dangerous labor or in the transport of any material used in warfare." We are also expected to send prisoners to England, which has announced that it intends to keep 200,000 for labor. Thus the United States, which is not itself accused of enslaving captives, becomes an accessory to this international outrage. Only the continuation of the technical state of war makes this misuse of helpless men possible. Unless the United Nations speedily ends it, the time will come when all decent men will look back on this flouting of the Geneva convention for the protection of prisoners as one of the most shameful acts of a shameful period.

America Defaults on Promises of Food

GOVERNMENT EFFORTS to fulfill our overseas commitments of food for the starving are falling dangerously short. We failed by 12,000,000 bushels to send abroad the wheat we promised for the first quarter of 1946. Meanwhile, American occupation authorities say all food stocks are exhausted in our zone in Germany and prospective imports can maintain a diet of only 915 calories until the next harvest. In this situation, the people of this country are shocked to note that Washington clings to the piecemeal methods which continue to hamstring the all-out efforts this nation might make to save millions whose survival hangs in the balance in Germany and in Europe. Instead of requiring distillers to stop distilling or even to reduce their use of grain, Washington simply issued an order that they must reduce their inventories of that life-giving commodity. It announced that it might cut supplies of wheat to bakers and grocers by one-fourth, only to be howled down, as might have been expected, by these interests. When the British cabinet offered to ration bread if the United States would take the same step, Secretary Anderson conferred with President Truman and weakly replied that our government will continue its "voluntary" policy. The fact is that our government has no policy except to improvise to meet the most urgent demands of the moment by whatever means can be found at hand. This is the one method that is certain to produce the maximum of catastrophe. It not only fails to meet our commitments in the present critical period, but it fails to take the steps which alone will enable us to make inroads into the massive deficiencies which we know will exist during the coming winter. American compassion must stage a nation-wide uprising for the return of rationing if it is to jar Washington out of its obsession with petty politics. Meanwhile, church people should continue to use to their fullest capacity the church relief channels which they have opened with such great difficulty.

Vote Assistance To Philippines

FIVE MONTHS after it was introduced, the bill to indemnify the Philippines for damage suffered during the war unanimously passed the House of Representatives. The Senate has passed a similar bill, but with a sum smaller than the $525,000,000 voted by the House. The difference will be ironed out in conference. The bills specify that $120,000,000 be allocated for repairs to Philippine government property. This includes not only national buildings in Manila that were destroyed in battles which raged around and within their walls, but also the property and equipment of various enterprises owned and operated by the people. The action of Congress will come too late to have much effect on the elections to be held late this month. But it should be an effective answer to those who maintain that the American people are preparing to wash their hands of responsibility for the Philippines when the islands receive their freedom on July 4, 1946. Still pending are measures which are also needed to ease the economic shock of severance from the American market. The indemnification bill sets up a War Damage Commission which will have final decision concerning claims for damages. It will also distribute an additional $100,000,000 worth of surplus war property now warehoused in the islands. It is to be hoped that this commission will consist of men of the highest integrity and ability, since their decisions must be above suspicion of favoritism. One of the claims it will have to sift with the utmost care is that of the Roman Catholic Church, which has filed a blanket demand for $125,000,000 damages. The church should be required to itemize its losses and to establish the validity of its claims with the same precision demanded of the humblest citizen.

Self-Rule in Prospect For the Indonesians

SELF-GOVERNMENT within the Dutch empire, with the Indonesians free to break away after a certain time if they so desire, is the general plan on which Dutch and Indonesian negotiations are proceeding. The conversations are requiring longer than might have been anticipated because Holland will soon elect a new national parliament which is expected to be more liberal than the hold-over body now in office. According to Dr. H. J. Van Mook, Dutch governor general of the Netherlands East Indies, the plan includes the East Indies in the empire on a basis of equality with Holland on all questions that affect their common interests. Foreign affairs and defense are accepted as joint responsibilities, but local defense or policing is to be done by the Indonesians themselves. A high degree of autonomy, especially in Java, will be granted to the people of the former dependency. Since the Javanese have won freedom anyway through open in-

surrection, it is likely that the government at the Hague will approve this plan. The course of self-rule may not be smooth, since the Indonesians have had little preparation for the responsibilities they are about to assume. Participation in self-government did not actually begin until 1925 when the powers of the People's Council, first appointed in 1916, were enlarged to include powers to legislate on a limited number of subjects. The 21 years which have passed since then have been turbulent ones. They saw revolution, war and occupation by the Japanese; economic paralysis; the imprisonment of former rulers and the rise of new parties. British and Indian troops still hold strategic centers, but a demand high on the list of nationalist requirements is that they shall be withdrawn.

Dutch Church Speaks for Political Prisoners

ABOUT 80,000 Hollanders are being held in prison and internment camps as suspected collaborators with the nazis during the occupation. In thousands of cases their homes have been broken up and their children placed in institutions or under other forms of allegedly protective care. The Dutch government is moving very slowly in bringing these accused men to trial—so slowly that protests are beginning to mount from many portions of the Dutch public that cannot be suspected of any sympathy with nazism. At its General Synod, held last month, the Dutch Reformed Church added its voice to these protests. After condemning the slowness with which judicial action is proceeding, the General Synod went on to state that conditions prevail in some of the internment camps "contrary to the standards which must be applied to the humane treatment of prisoners." Wardens were declared "entirely unsuited for their task." The lack of suitable inspection was deplored. Moreover, such prisoners as have been released are said to have returned home to find their household goods stolen and no way afforded of regaining them. "The General Synod," said the declaration, "addresses not only the government but the whole nation of the Netherlands, as it is convinced that the conscience of the people as a whole does not sufficiently oppose the present injustice and corrupt practices. It enjoins upon the people that it is a requirement of justice and mercy that he who has been found innocent, and he who has suffered punishment, must regain his place in society." Here is more encouraging evidence that the voice of Christian conscience is beginning again to speak with determination in Europe.

Japanese Flock To the Polls

NEARLY TWICE as many persons as had ever voted in Japan cast their ballots in the recent election. Included in the 26,000,000 voters were Japanese women, who turned out in large numbers although they had never voted before, and men under 25, who had not previously had the franchise. The women surprised everybody by their prompt acceptance of their newly won responsibility and by electing 34 of their own sex to the Diet. As expected, the trend of the election was strongly conservative. Reading from right to left on the Japanese political spectrum, the Liberals won 141 seats, the Social Democrats 99, the Progressives 98, the Independents 80, other minority parties 41 and the Communists 5. This means that the Liberals will have to form a coalition government, probably with the Social Democrats and some smaller group, in order to muster a majority. Such an arrangement is not likely to make for stability, but it is the best that can be hoped for at the present stage of Japanese politics. While the election was not fought on the basis of a clear division over issues, it shows that the Communist bogey which had been raised by some writers had little foundation. The only indication it provides concerning the attitude of the Japanese toward the occupation authority may possibly be found in the fact that a number of the women who were elected are wives of former members of Parliament who await trial as war criminals. The election was supervised by American and British military teams and took place without disturbance or the wholesale corruption which has characterized Japanese elections in the past. Its result is a convincing answer to the critics who held that it was too early to trust the democratic process to function in Japan.

Invite Churches to Aid Mentally Ill

MORE THAN HALF of all patients in the hospitals of America are there because of mental illness. If they were to receive adequate treatment, over 50 per cent of new patients could be discharged within 18 months. Because intelligent treatment is not available in many cases, cures are delayed or made impossible, lives of individuals and their families are blighted and the cost to society mounts. The first step toward a civilized program of dealing with mental illness was taken by the House of Representatives recently when it passed the National Mental Health Bill. That measure, which will provide for training of much needed psychiatric personnel and for research, is now before the Senate health sub-committee as S. 1160. It should be called to the attention of every senator, for indifference to the plight of these sufferers is as great in the Senate as it is among the public at large. Meanwhile, members of the churches are being given an opportunity to lend their aid to a practical movement in behalf of the mentally ill. The National Mental Health Program, Box 7574, Philadelphia, has been launched to carry on the excellent work done by conscientious objectors in mental hospitals during the war. This group, which has now broadened its base to take in all whose compassion includes these persons, continues to publish the *Psychiatric Aid,* the first magazine for hospital attendants, which was started during the war. It has organized a legal staff which is making a study of all legislation pertaining to mental illness and is preparing to advise legislatures on needed changes. It is also beginning an extensive program of public education to dispel superstition and to arouse the public conscience. We hope that it will find its greatest support in Christian America. Leading physicians appear on its board of directors, and it continues to receive aid and direction from the "peace churches." The organization gets its basic drive from the experience

of 3,000 conscientious objectors who served as attendants in mental hospitals all over the country during the past five years. When these men speak of callous neglect of patients, of brutality, of lost opportunities, of hospitals like medieval prisons, they know whereof they speak.

Army Rule for the German Church?

ANOTHER STRUGGLE between church and state is brewing in Germany. Only this time the state which is threatening to try to rule the church is the United States of America, and the church which is preparing to defy what it holds to be state tyranny is the newly formed German Evangelical Church. The issue has arisen over the "denazification" of the German churches. The United States army insists that the process of expelling former nazis from German pulpits has not been carried through fast enough or far enough. It warns that unless many more pastors—hundreds more—whose names are on its lists of the proscribed are thrown out of their pulpits at once, the American Military Government will intervene to throw them out. If it carries out this threat, the German Evangelical Church may be expected to withstand the American authorities as the Confessional pastors once withstood Hitler.

All Christendom has saluted the heroism with which the German pastors defied Hitler. Few prouder pages have been written in all church history than those which tell of the way in which the nazi Caesar found his presumption thwarted by the constancy and courage of the German pastors. "Only the churches," testified Albert Einstein of what went on in Germany in those days, "only the churches stood squarely across the path of Hitler." The break between Hitler and the churches came when the führer, in his drive toward totalitarian power, claimed the right to set aside the church's own choice of a *Reichsbischof* and to place in that sacred office his own creature. Then it was that the scales dropped from the eyes of the German pastors, and for the sake of the freedom of the church hundreds of them dared expulsion from their pulpits, concentration camp and martyrdom.

Now the selfsame issue is coming up again. Once more the state is claiming the right to designate what ministers shall proclaim the word of God from German pulpits. Only this time it is no Hitler, avowed builder of a totalitarian order, who is demanding control of the Christian ministry. This time it is the United States army. This time it is the representatives of a government which has guaranteed religious liberty in its fundamental law who vow that unless the German church authorities obey army orders more quickly, more exactly according to the specifications laid down by the AMG, it will take over. The AMG will expel pastors from their pulpits. The AMG will pass on the right of pastors to preach and administer the sacraments.

Once more the Evangelical Church leaders have made it clear that they will resist. Bishop Wurm, head of the Evangelical Church, uttered his first warning at the recent meeting of the World Council of Churches at Geneva. He has repeated that warning since his return to Germany. American army officers shrug off the significance of the bishop's words. He is, they say, an old man. He is a hard man to handle. He does not realize how powerless he is under the military occupation. He does not realize how instantly the army can sweep him aside and impose its orders if it determines to do so.

All these things may be true. They probably are true. Perhaps old Bishop Wurm has been difficult for the AMG to deal with. It should be remembered that his experience with Hitler has given him plenty of cause for being on his guard against state interference in church affairs. And if he is weaker than he realizes, it should also be borne in mind that he possesses one thing that has been proved a force of tremendous power—the support of Germany's Christians and especially of her Christian pastors. If the pastors line up behind Bishop Wurm to resist the AMG—and as sure as the AMG tries to take over the rule of the German pulpits they will do so—they will raise the church-and-state issue in a form that will challenge the conscience and support of all Christendom.

I

How has this issue ever been allowed to arise? Here, in its essentials, is the story. When the army, through the AMG, took over the rule of the American zone in occupied Germany, it declared that the "denazification" process must include the church. No nazis must be allowed to remain in posts of influence or trust. The newly formed Evangelical Church agreed with that, for it held nazi doctrines to be a denial of the word and will of God. The AMG gave assurances that it had no intention of "denazifying" German pulpits; it would leave that responsibility to the church itself. The church assumed the responsibility. In discharging it, more than a hundred pastors with nazi records and nazi views have been expelled.

Now, however, the army claims that the church has not done a thorough enough job. It claims that its secret investigations show that there are still large numbers discharging pastoral duties or holding lay posts in church organizations whose names at one time or another appeared on nazi party lists. It insists that all these men, without exception, must be cast out. There must be, it insists, hundreds of additional expulsions. And if the church does not carry through these hundreds of expulsions at once, then, the army warns, it will do so. It will render vacant hundreds of pulpits. It will determine who shall fill those vacancies.

The crux of the issue lies in that word "denazification." The church holds that "denazification" involves ridding the church of every vestige of nazi teaching and influence. The army says that is not enough. It says that every person who at any time, for any reason, was on a nazi roll must be dismissed from his church post. If a pastor is accused of having once had nazi connections, he is to be presumed guilty until the church proves his innocence. It is a rigid, arbitrary rule, laid down by the high command, which officers of lower grade are left no leeway in enforcing.

Bishop Wurm and other German church leaders are

opposing this arbitrary rule. They say that every case of an accused pastor or lay church official should be considered on its merits. They say that there are large numbers of pastors and lay officials who were deceived by Hitler in the early days of the nazi movement but who, the moment the real character of that movement was revealed, became Hitler's most determined opponents. They say there are large numbers whose acceptance of party membership was never more than an empty form, subscribed to as a means of keeping the nazis from putting their own monstrous underlings in control of Christian orphanages, hospitals, sanatoriums and similar institutions. They say there are numbers who, for one reason or another, many of them as college students, once enrolled as nazis but later saw their error and fought the nazi tyranny even to the extent of undergoing torture and the concentration camp. To expel such men from their pulpits and lay church posts now, they declare, would be to deprive the German church of some of the most tested and devoted champions of democratic liberty it contains.

II

If this issue is forced to a showdown, as AMG gives every evidence of intending that it shall be, American Christians must understand what is at stake. It is not as though there were any reason to suspect that the German Evangelical Church is trying to perpetuate or even apologize for nazism. On the contrary, the leaders of that church are daring popular wrath and repudiation in Germany by declaring the guilt of the nazis, and the guilt of the German nation under nazi leadership, as it is nowhere else being proclaimed. Listen, for example, to these words which brought down on Martin Niemöller howls of execration from the students of Erlangen when he uttered them in that university center on January 22:

> Through its heads the Evangelical Church has made a declaration of guilt in the name of the German people. And this has caused a fearful debate. The main excuse is not: "We were innocent." Few can be found who still say that. . . . But the protest is: "It is all right for the church to speak about *its* guilt, but for the church to speak about the guilt of the German people is not to be condoned. No human authority appointed the church spokesman for the German people." . . . Yet no criticism can absolve the church of responsibility for the German people. . . . The church is the only mouth which our poor people has toward the world outside. . . . So the responsibility of the church for the German people is plain.
>
> But there comes another protest: "We must not *speak* about Germany's guilt. We must acknowledge her guilt before God, but surely not before men. If we do that, people will say: 'You admit yourselves that you are guilty; so don't complain if you are punished.'" Yet this does not absolve us from acknowledging our guilt before God *and* men. Without this acknowledgment there can be no forgiveness and no new beginning.

Then this leader of the German church flung his challenge straight into the faces of that seething, shouting, booing university student crowd:

> There is no confession of guilt unless we bow before him against whom we have sinned. But Christ's demand goes even further: "Therefore, when you bring your gift to the altar and remember that your brother has something against you, leave your gift upon the altar and go first and be reconciled with your brother, and then come and offer your gift." I met a Jew who had lost everything, parents and brothers and sisters, and who alone of his family remained. I could not do otherwise; I had to say to him: "Dear brother, human being and Jew, before you say anything I say to you: I confess my guilt and beg you to forgive me and my people this sin."

Speaking to the church itself Niemöller continued:

> We can't say: We Christians always said that there was something wrong, something criminal, about this business. That won't justify us. Just because we were able to see more clearly, our guilt is greater. It is a question whether the S.S. hangmen are guiltier before God than we, who remained silent when we should have spoken. It may be that our guilt weighs much heavier, for we knew the message of repentance and faith. Our consciences should have been awake, but we too made an idol of life.
>
> I too testified to the Christian faith, as long as it was possible, but when I saw in the concentration camp how the Jews were mistreated, I myself no longer dared to open my mouth. I too am responsible for what has happened among the German people.
>
> We Christians must take hold of this guilt and confess it. If we do not take hold of it, this guilt will remain—thirty to forty million dead at German hands. But no one in Germany is ready to admit this guilt. Adolf Hitler and Himmler got themselves out of the mess, but they left the guilt behind. A thousand years from now this guilt would still be there if no one dared to face it. If a new beginning is not made, matters will remain like that. And *a new beginning must be made.* We are guilty; we know that we deserve punishment. If we say that, perhaps Christ's message can be heard again in the midst of our people, and therefore also in the world outside Germany.

Does that sound like appeasing nazism? Or perpetuating nazism? On the contrary, do not such words hold out the most promising hope of a purified and morally invigorated German church? If there is still a task of purification to be carried out inside the German church—and we are not prepared categorically to say that there isn't—to what better hands can that task be entrusted than to the German church leadership which is speaking through such men as Niemöller? Niemöller today, it should be remembered, is the first assistant of Bishop Wurm.

The American army seems to be totally blind to what it is getting into when it announces that it is about to take over the purification of German pulpits. Either that, or it is indifferent with the indifference so often characteristic of a brainless militarism. All it says, when appeal is made to consider the consequences of the step which it is threatening to take, is: We have given an order. That order must be obeyed. If the German church does not obey that order, we will make it do so.

Suppose the army does as it says it intends to do. What will be the result? The Evangelical Church in Germany will suffer immense harm. Hundreds of its churches will be deprived of their pastors in a critical hour. They will be internally rent by the effort to impose resented pastors on them. The boards, orphanages and relief enterprises of the church will be deprived of the services of hundreds of devoted lay Christians. Men like Bishop Wurm and Niemöller and Hans Asmussen—the men who are struggling most heroically to cleanse the church—will be faced with the decision as to whether they can stay in posts where they will seem to other Germans to be accomplices of an alien military tyranny. And the United States will bring down upon itself the bitter judgment of the very Germans who should be our strongest allies in the effort to build a new democratic Germany.

But worst of all, if the army does as it now threatens to

do, it will involve the United States in a senseless struggle to enforce military rule on a branch of the Christian church. It will be a struggle in which the United States army is employed to re-establish in Germany the worst features of the church rule once sought by Adolf Hitler. It will be a struggle in which the United States will be hopelessly in the wrong.

It is time that the Christian people of America were told of this issue that is so swiftly coming to a head in Germany. We know that when they learn of it they will reject, as Christians and as Americans, every suggestion that the army of the United States is to be permitted to rule the pulpits of the Evangelical Church of Germany. We are confident that they will rise in protest against any such possibility. But if their protest is to register before the army itself has plunged heedlessly into its contemplated effort to establish its rule over a branch of the church, then there is not a moment to be lost in informing the President and the members of Congress that if the army of occupation in Germany undertakes this monstrous thing, the Christians of America will hold them sternly to account.

'The Small Hymn-Book'

EDITOR THE CHRISTIAN CENTURY:

SIR: On a recent Sabbath evening, having an hour or two reserved for quiet reading, I took down *The Small Hymn-Book* in which can be found a hundred hymns chosen by Robert Bridges. It is the word-book of the *Yattendon Hymnal.* We have been of late much occupied with hymns hereabouts, so I thought that I might get the "feel" of a book like this, which bore the impress of the man who more than others could choose with authority. I remembered his *The Spirit of Man* and *The Testament of Beauty,* as well as his lyrics and the classical plays in which I delighted long ago. What is the "feel" of his hymnbook? I had known it for years, but I had not put this question before.

It begins with the *Dies Irae.* The offering of praise and prayer in the hymns of the church is one from a pilgrim who moves to an end, and that solemn end must be remembered from the beginning. The language of symbolism which is used estranges some of us moderns (I sometimes wonder if it is the symbols only that trouble us). But in the heart of this hymn's terrors, there is a verse of infinite beauty and tenderness:

> Faint and weary Thou hast sought me,
> On the cross of suffering bought me:
> Shall such grace be vainly brought me?

And this leads me at once to confess that I never felt for one minute that the poet laureate of Britain was preparing a book for literary folk only; or that he was anxious to make mystical poetry for them to sing without coarse symbols from a primitive world—all to be refined and ethereal. The hymns are certainly not compositions in which the villagers and others in Yattendon would be called to meditate upon abstract truth or weave in their imagination pretty patterns free from the thought of sacrifice. They would find in the little book those hymns which tell of the Redeemer who redeemed us not with silver and gold, but with the precious blood of the Lamb without blemish. At any rate, the sensitive young aesthete who seeks to justify himself against the poor quality of literature he finds in hymnbooks will be disappointed. If he wants a "hymnbook for a literary man" he will not find it here. Will he find it anywhere? Is there such a thing?

But one impression grew on me as I read: that of all the symbols these singers use, none appears so often as that of light. As I read through this precious book it came home to me that I was moving in a landscape upon which lay a light such as never was on sea and shore. The psalmist who makes the answer of mankind in hymn and psalm is in this respect like a painter; he lives in a world of light.

There are symbols which can be explained in terms of other symbols, which can be analyzed and interpreted. I come to see more clearly than ever that you cannot do this with light. Light can make us understand other things, but there is nothing that can tell us what light is. It is not in the least surprising that the children of men have called themselves children of the light and have fallen down and worshiped it. When therefore we read, "God is Light," we can only say in wonder, "Help us to dwell in that Light and evermore to sing Thy glory."

This little book has translations of rare beauty; it has rhythms which are little known but are not hard to learn and to love; and everywhere the new and the old are bathed in the eternal light which came upon us on that day when "the morning stars sang together and all the sons of God shouted for joy." I put down the book sure that the secret of a hymn or a hymnbook is in that morning light. "In Thy light we shall see light."

Ever yours,
QUINTUS QUIZ.

Bombing in Eden

GOD walked in the fragrant cool of the day in the garden.
Not so, his sulphurous majesty, the devil;
He strolled through the stench of noon, hotter than hell.
This was his Eden (stifle your mirth or your pity—
Men once had called it a city);
But those who dropped incendiaries, dropped them well—
And now it was dead as its ashes,
Dead and as level.

God called the woman's name in the early evening.
She crouched in the cooling shadows, hidden and hushed,
And because she was naked, shivered a little and blushed.
But in his Eden Satan called no name;
The woman was naked of flesh, naked as bone,
No shadow for hiding, no cheek to redden in shame;
Only silver wings in the sky
And the voice of their drone.

EDWIN MCNEILL POTEAT.

India's Famine and Our Consciences

By Jay Holmes Smith

AS MANY PERSONS as live in the United States, a third of India's total population, face starvation unless two million tons of our wheat and a half-million tons of our rice reach them by July 1. The conscientious objectors on the semi-starvation experiment at the University of Minnesota got 1,700 calories daily. For several months the ration in all India has been 960 calories.

Informed by authorities in Washington that not more than 60 per cent of India's bare minimum needs will be met in this most critical period, the members of the recent Indian food delegation thanked us for the help we promised and prepared to return to their famine-tortured land. But two of them could not forbear addressing an appeal to the American people: "Are we to take back to India from this land of plenty a warrant of death for our people—not a quick death as in war, but a horrid, lingering death of men, women and children by the million from starvation? Is this the message which one great people may send to another—a people who stood by them during the stress and strain of war, and come in an emergency for help for which they are prepared to pay?" We must answer this appeal and we will answer it not by words but by deeds.

They Starve While We Stuff

While half the world starves we Americans are stuffing ourselves. Our caloric consumption has climbed to about 3,300 daily. Before the war each of us ate 126 pounds of meat per year. Now we eat 150. We demand so much ice cream and fluid cream that the milk industry finds it more profitable to cater to our taste than to prepare the canned and powdered milk so urgently required to save children overseas. Believe it or not, in the first quarter of this year, as reported at the recent UNRRA conference in Atlantic City, we made available to UNRRA less than four per cent of our commitments of edible fats essential to nutrition.

This country, on which the world's hopes for famine relief must so largely center, hurried to throw off rationing at the end of the war. We did so in spite of repeated warnings from the director general of UNRRA, who had admonished us all and the administration in particular not to take such a step in the face of the world's desperate need. Our action was even less defensible because public opinion polls by reliable agencies during the war years showed an overwhelming proportion of the American people ready to support postwar rationing in order to share with the starving. After V-E Day the polls showed 85 per cent *for* continued rationing and only 9 per cent against it. I am reliably informed in UNRRA circles that one big reason for Director General Lehman's resignation was that he could no longer keep silent about the fact that the half-hearted measures of his own government were sabotaging his efforts.

Profit-hungry pressure groups have found good hunting among our politicos in Washington. These "statesmen," with an eye on the coming elections, have thought it safer to pander to our palates than to trust our consciences. They are ready to allow it to be said that in one of the direst famine periods of history the United States was preoccupied with its own gastric indulgences. We must decide whether we will permit this charge to stand.

India as a Test

India has long been the acid test of British imperialist repentance. It is now the touchstone of America's conscience. What shall be our answer to the appeal that we do not abandon India to famine-driven disruption and death just when, after so long and costly a struggle, she is about to enter into her political birthright? Shall it be the self-absorption that passes by on the other side of our brother's need, unaware that our professed principles have joined him in the ditch?

India was kept out of the UNRRA program of relief on the insistence of the Churchill government, even though India contributes heavily to UNRRA. The peoples of India and China, with their millenniums of a culture which makes so many of them prefer to die in quiet dignity rather than scramble and beg, have few illusions about the "white sahib" and his "Christian civilization." They have seen him in full flight from Singapore and Indonesia, saving his skin and deserting his darker-skinned colleagues under cover of ships' guns. Appreciative of some missionaries, sensitive Indians have wondered at their easy adjustment to the gag of the missionary pledge while tens of thousands of Indian patriots were imprisoned indefinitely without trial by viceregal edict. Indeed, the standards set by Gandhi's life have long since made the pomp of viceroys and the comfortable ordinariness of missionary sahibs look cheap in the eyes of the new India.

An Appeal to Christians

During Mahatma Gandhi's last great fast three years ago I noticed on the same newspaper page two strangely contrasting headlines: "Gandhi, on Twentieth Day of Fast, Cheerful"; "Churchill, Deprived of Cigars, Is World's Worst Patient, Says Doctor." The day after I heard the India food delegation's appeal in Washington, I spoke on "The India Famine and the Christian Conscience" before an influential group on Massachusetts avenue. As I left the meeting the banner headline that caught my eye was, "Police Quell Nylon Riot."

Does it jolt our Christian pride to realize that the appeal of these men of Hindustan is that of "heathen" to the conscience of the "followers of Christ"? To be sure, several million of our "Christian brethren" are in some of the hardest-hit provinces. We are not yet so blind that we cannot see that our failure to muster up an adequate response to the world's hunger will generate the most poisonous reactions against us in famine-tortured lands. The surviving people of these lands are destined to come

into their own politically and industrially and to develop the sinews of power in one short generation as Japan did and as Russia has done. As Frank Laubach has been insisting, America has the choice between becoming the most loved nation on earth and the most hated, depending upon how we respond to the world's need. Sumner Welles warns us that the reservoir of the world's good will for America is fast running out.

What is an awakened, intelligent conscience to do about it? I suggest a number of steps. First, we should serve notice on the administration that we expect it to represent us at our best and not our worst, to give us a leadership that places humanity above shortsighted political expediency. Second, rationing should be restored as speedily as possible. It is simply not true, as administration leaders with their political pandering and Mr. Hoover with his sketchy surveys and long standing antipathy to government controls would have us believe, that we face only a three months' crisis and should give up the idea of rationing because of the time it will take to set up the machinery. Veteran UNRRA officials and others see that we must cope with world famine for at least sixteen months.

Third, government, UNRRA and unofficial forces should join in a campaign to awaken and enlist this country in an all-out, sacrificial, united effort. This crusade should command the eager teamwork of churches, civic groups and citizens generally. Concerted action will generate an *esprit de corps* which will inspire individuals and families to the self-discipline that can multiply our contributions by tens of millions. Fourth, the secretary of agriculture should be encouraged to take more of those "energetic procurement measures" that UNRRA is pleading for by being assured of our support if he refuses to appease the farm bloc or any other special interest groups. Fifth, when the viceroy's flower gardens and Gandhi's flowerpots have been turned into vegetable gardens, we who have so much "good earth" should go in for all-out production.

Our Indian brothers closed their appeal: "We ask that the people of the United States, who have established their right to guide the affairs of men, carry out also their responsibility to sustain the basic freedoms of men. We ask that they insist that the people of India be not given up to death." We in America may well revise our prayer: "Our Father . . . Give us this day our daily bread and forgive us our trespasses on the daily bread of others. And help us speedily to bring forth fruits for repentance."

What Happened in Argentina

By George P. Howard

DEMAGOGUERY triumphed over democracy in Argentina on election day. Never did this country experience a cleaner or more orderly election. Never did such a high proportion—90 per cent—of the voters line up at the polls. Never did the voters take so seriously their civic responsibility. The election was honest and aboveboard. But the military-clerical candidate, Colonel Perón, had very little need of fraud on that February day. The fraud was committed months before.

Commenting on the surprising results, the Buenos Aires *Vanguardia* says: "The way of revolution was closed to us [the Democratic coalition]. We were obliged to accept the fight on ground and in circumstances, at a time and under conditions that were entirely favorable to the government. We knew that we were bound and gagged. We knew that if we won the election the present de facto government would not allow us to take office. Nevertheless, we had to put up a fight. We could not refuse the challenge."

The Peronistas had the complete support of the present military government as well as of a majority of the Roman Catholic clergy. For months the democratic forces were intimidated by Perón's gangster tactics. The police seldom molested his rowdy groups but constantly prohibited public demonstrations in favor of the Democratic Union, which consisted of the Radical, Socialist, Democratic Liberal and Communist parties. The Perón faction not only controlled the streets but dominated the air and intimidated the newspapers. Its supporters destroyed most of the posters and signs put up by the democratic group. Two years before, Perón had outlawed all political parties, jailing their leaders and abolishing trade unions. Political parties were allowed to reorganize only a few months before election. There was no time really to mobilize their followers. It is hardly correct, therefore, to call the Argentine election "free." For over two years the democratic forces were subject to constant repression.

Why did Perón win? First of all, because the world social revolution has finally reached Argentina. The ruling clique of "oligarchs and landowning bull breeders," as Gunther calls them, "who by fantastic skulduggery manage to keep political power from a majority of the people," had this defeat coming to them. Perón is an opportunist. He saw what was happening in the world, what had already happened in England and France and elsewhere in Europe. He knew that this is the "century of the common man."

A Workers' Victory?

This election showed that the industrial masses are in the saddle here also. The modern world has gone through two great stages. In the first, from the Renaissance to the French Revolution, the primacy was given to privilege. In the second stage, which covers the last hundred years, the primacy was given to the principle of capitalism. We are now entering the third stage in which the supremacy of urban labor will be asserted. Yesterday when I landed at the Guatemala airport the peon who handled my bag-

gage discovered that I was from Argentina. "Yes," I said jokingly, "I come from that unfortunate country where Perón has triumphed." I thought he would hardly know even where Argentina was. But he answered: "That was a great victory. We workers are happy over it!"

The conservative and owning classes in Argentina could not read the writing on the wall. Perón appealed to the masses, he courted them, he flattered them, he captured them by getting the government to decree sharp increases in wages and by granting them a Christmas bonus. He has promised profit sharing. He preaches the nationalization of railways and public utilities. He once spoke of the "shirtless poor," and that seized the imagination of the working classes and peons. From that time on his followers called themselves "the shirtless." On several occasions they paraded with Argentine flags and a shirt nailed to the same pole.

The parties forming the Democratic Union were not able to bury their traditional differences. They united on the presidential and vice-presidential candidates. But for provincial governors and members of the national and provincial legislatures each party put up its own candidates. Most of these were oldtime politicians who failed to stir up much enthusiasm among their supporters. These voted not so much in favor of their candidates as against Perón. The latter's Laborist party was united right down the line.

Conservatives for Perón

Perón improvised the new labor party three months before election. No convention was held to name candidates. He just naturally appointed himself candidate to the presidency. He was also supported by the dissident wing of the Radical party and by the numerically small but very violent Nationalist Alliance. When the Democratic coalition was formed it snubbed the old Conservative party, refusing to let it enter the combine. The Conservatives, representing some of the cattle-breeding interests and the old families, had no candidates of their own. Peeved at the snub, many of them, out of spite, cast their influence and votes for Perón.

Many office employees and clerks, who have generally filled the ranks of the Radical and Socialist parties, felt obligated to Perón for the salary increases and social security legislation with which he favored them. They will be on the watch to see that Perón does not go back on his many promises. *La Hora,* the Communist paper of Buenos Aires, on March 20 said that the workingmen had voted for Perón without a clear idea of what he represents. "They voted," it says, "for the transformation of the antiquated political structure which has always weighed upon the country and created much misery among the common people. The working class voted in order to obtain wage increases and improved working conditions. They voted against the landowning oligarchy which is directly responsible for the fact that our national patrimony has fallen into the hands of monopolies." This paper then urged the workingmen to see to it that Perón keeps the promises he made during the campaign.

The Roman Catholic Church cast its influence in favor of Perón because he restored Catholic teaching in the public schools of Argentina and promised to keep it there. One sample of church support given Perón is typical of many. When he visited Luján, the home of the famous basilica of the Virgin of Luján, practically a national shrine, he was met at the railway station by the priests in charge of the shrine and escorted to the sanctuary where bells and organ pealed out a joyful welcome. Speeches were made and prayers offered in favor of Perón's victory.

Perón's Future Policies

And now what? Perón will have a congress 90 per cent of whose members belong to the parties that supported him. Only four of the fourteen provinces elected Democratic Union governors. All the other governors are Perón men. The president will face practically no opposition. The majority of those who rode to victory with him are entirely unknown men who are novices in the art of government. Will they prove to be the new blood Argentine politics so urgently needs? Perón may find it very difficult to hold in leash this heterogeneous crowd. Many of them were just job hungry. It will be interesting to watch the development of these improvised legislators.

The *London Financial Times,* in a recent editorial, says that Argentina is facing a severe financial inflation and that it urgently needs foreign capital and technical help. The past five years of Argentine history, it says, can be summed up as an era of frustration and lost opportunities.

Questions for the Months Ahead

No one can tell what Perón's international policy will be. Some fear that he will deepen the rift between Argentina and the United States. Rumor has it that he will visit the other Latin American countries before taking office. Will his example and influence revive and stimulate the anti-democratic military-clerical-fascist groups that exist in all these countries? It is reported that the present dictator of Paraguay, whose term expires in a few months, is busy organizing a labor party on Perón lines. Will the Argentine president shed the cloak of friendship for the peon and sell out to the big interests? Or will he try to make himself the "Roosevelt" of South America by advocating the cause of the "forgotten man" and preaching a good neighbor policy? Only time can tell. Perón professes to be a great admirer of the late United States President. Incidentally, Argentina will issue a memorial stamp on the anniversary of Mr. Roosevelt's death.

How will all this affect Protestantism in Argentina? We are expecting difficult days. Perón is under obligation to the hierarchy and they will, no doubt, present their bill for services rendered. I am writing these concluding lines in Mexico City where the International Labor Conference has just convened. A prominent Latin American official of this organization, a liberal who has just returned from a visit to all South American countries, said as he greeted a Protestant delegate to the conference: "What a story I have to tell of reaction all over Latin America! And what trouble is being stored up for you Protestants!"

Can Protestantism Win America?
Fourth Article in Series

Protestantism and Science

By Charles Clayton Morrison

CLOSELY allied with the secularized American educational system is the vast and pervasive enterprise of modern science which also has arisen since Protestantism was the ascendant faith in American society. The scientific enterprise has become the major preoccupation of the modern mind. Its success has altered the relative position of Protestantism in America. If Protestantism is to win America it must win science.

I say it must win science, not win America away from science. Science is solidly entrenched in its position. Its marvelous development, however, has carried a large bloc of our cultural mentality away from Protestantism. The scientific way of thinking, the scientific ideal and the scientific method of gaining and validating knowledge have made Christian faith difficult and, in many areas, have crowded it out altogether. Where there was once good reason to expect a response to the claims of Christianity, Protestantism now finds itself talking into a deaf ear.

Conflict of Science and Religion

Efforts have been made on both sides to effect a reconciliation of science and Christian faith. Not a few distinguished scientists have arisen to testify to their own personal faith. Their writings, however, have been acclaimed chiefly among Christians. But in the fraternity of their colleagues, these bearers of an olive branch are regarded with ill concealed prejudice. They are "dabblers in metaphysics" or "tainted with theology." They are exhorted to "stick to their own last" and avoid the "speculative pitfalls" from which science has rescued human thought.

On the side of religion, the effort at reconciliation has been more vigorous and systematic. In its first brush with science, Christian theology suffered and generally conceded defeat. Two outstanding issues were involved. One was the Genesis account of creation; the other was the traditional conception of the Bible as a whole. Theology was compelled to adjust its outlook to the scientific position and to "reinterpret" its own concepts by virtually abandoning them. This pattern of "adjustment" and "reinterpretation" became so fixed in the theological mind that it has persisted into the later phases of the "conflict" with great cost to Protestantism.

These earlier conflicts between science and traditional Protestant beliefs were not crucial for Christian faith. But between science and faith a new tension arose which does not lend itself so easily to reconciliation. Science came to think of itself, not as a helper and corrector of faith, but as a challenger and competitor. Through the social sciences, it entered the field of human behavior where it confronted religion directly. The claim was made by many scientists, though not by all of them, that religion must now give way, that science is the true messiah for which the world had long waited, and that man's salvation will be found in the enlightenment which scientific knowledge of human behavior will put into his possession. Into wide areas of popular thinking this view has infiltrated. The situation thus concerns Protestantism in its practical approach to American culture. Plainly, Protestantism has not been winning America, but American mentality has been steadily drifting into scientific secularism.

The time is especially opportune just now for science and faith to sit down together in mutual respect and critically examine what each is doing, what each is not doing, and what neither should presume to do. For Protestantism to make it its business to open up such an avenue of intercommunication between them would result, I believe, in their becoming partners, rather than competitors for a monopolistic position in modern culture.

This will not be so difficult as it would have been in the early part of the present century. The messianic imaginings in which science then freely indulged have been dimmed by the use to which science has been put in two world wars. On a scale never known before, these wars were conflicts *within science itself*. All the vast implementation of the struggle, on both sides, was the contribution of science. Few, if any, scientists were proud of this fact. But after the atomic bomb was dropped on Hiroshima, a shudder ran through the whole fraternity of science as it contemplated its own supreme achievement. Scientists suddenly became something else than scientists—they became statesmen and evangelists. Leaving their laboratories, they went out wherever men and women were gathered and preached the ancient gospel of damnation unless men would repent.

This changed mood of the scientists presents to Protestantism, therefore, an unprecedented opportunity to gain the ear of science with the Christian faith. But it must not exaggerate the opportunity. It cannot rush in with its own traditional ideology and expect a response. For the scientific mind, awed and humbled though it is by the destructive possibilities of its achievements, has been conditioned against this ideology.

Clarification Is Required

Protestantism must first clarify its own mind on three fundamental matters covering the crucial points at which tension has existed. First, it must present to science a sound and acceptable delimitation of their respective fields. Second, it must recognize, and help the scientist to recognize, a particularly crucial point at which they are agreed. Third, there must be a mutual recognition of the point at which their respective functions diverge. I shall try to clarify each of these basic considerations.

1. The delimitation of their respective fields. It is true that Christianity embraces all of life, including science. And it is also true that science embraces all of life, including Christianity. But their respective functions are

not the same. Each is motivated by a purpose which distinguishes it from the other. Religion is not science, and the attempt to cast it in the framework of science stultifies it. And science is not religion—certainly it is not Christianity. Insofar as it accepts the status of a religion, it is a bad religion, an idolatrous religion. Its god is finite man. Scientific knowledge only makes this god the more dangerous to humanity. The terror with which scientists have been seized in the very moment of their supreme achievement in the field of atomic energy is a recognition that science has limits.

How then shall we delimit their respective fields? During the past three or four decades philosophic thought has been preoccupied with a whole realm of reality with which science is not directly concerned. This is the realm of *values*. Science deals with *facts* and their relations. It makes no judgment of value. Religion, on the other hand, together with morality and art, moves in the realm of values. The distinction here is profound, and it affords a true basis for conceiving the functional difference between science and religion.

Let me put this distinction in simple form. When I say, "That large object before me is a house," I am making a statement or judgment of fact. When I say, "That is a good house," or "a beautiful house," I am making a judgment of value. When the scientist says: "That microscopic object called an atom is a storehouse of vast physical energy," he is stating a fact, or what he believes to be a fact. When he comes out of his laboratory holding forth the atomic bomb, he says: "The atomic bomb is now a fact, a new fact in human knowledge." As a scientist, he cannot say that the bomb is good or bad. Yet he does make a judgment of value. But when he does, he turns away from his vocation and addresses himself, not as a scientist, but as a man, to his fellow men. To us he says: "Here is a new fact, and it is up to you and me, as men, to say whether it shall prove to be a good fact or an evil one."

When, therefore, the scientist, speaking as a man, exhorts us against the evil use of this energy, lest it destroy civilization, he has stepped out of his role as a scientist concerned with facts and has adopted the common role of a fellow man who shares with his fellows the common value judgment as to the worth of civilization. Civilization, he says, is such an inestimable value that we must not allow the atomic bomb to be used to destroy it.

In appealing to us to act in accordance with this value judgment, scientists must have become aware as never before of the morally neutral character of science. The atomic bomb has only dramatized this truth and pressed it home. But it has been true from the beginning of the scientific enterprise, all the way along and in every field which science has entered, including the field of human relations and behavior. Scientists possess in the ideal of their vocation a principle which limits their work to the realm of fact, and shuts them out, as scientists, from the realm of values. In dealing with any subject matter, the first demand of scientific method is that the facts shall be isolated from their values. If a scientist lets his valuations of the facts creep into his inquiry he is guilty of wishful thinking, which is a violation of the first law of scientific investigation. Insofar as he fails to eliminate this "personal equation" his scientific work is vitiated.

But if science, as science, does not deal with values, values are the presupposition of the whole scientific enterprise. Health is a value—the science of medicine issues from the study of the means to preserve or recover it. Swift transportation is a value—science has produced the steam engine, the automobile and the airplane in order to achieve it. The home is a center of values—sociologists study its historical genesis, its present status and the forces that threaten it, and make constructive proposals for its stabilization and enrichment in a changing social order. Integration of one's personal life is a value—psychologists study how to achieve it amid the disruptive influences of modern life. The totalitarian state was a value for Hitler—German scientists set to work a decade ago to show him how to get and keep it. The cash locked in a safe is a value not only to the owner but to the burglar—and science provides the burglar with the tools and technique for cracking the safe open.

Thus scientific knowledge may be used and, alas, is used, for bad ends as well as good, for disvalues as well as for true values. Science, as science, has nothing to do with determining the ends or values for which it is used. These values and disvalues do not arise in the scientific process; they arise elsewhere; yet they lie behind the whole scientific procedure, motivating it with ends for which science labors to provide the means.

The Realm of Values

Religion moves in the realm of values, as science in the realm of fact. This distinction may be difficult to grasp because facts and values are not separate objects, but inseparable aspects of all objects. We should not think of the realm of values as a super-realm existing by itself above the realm of fact. Values do not float around in an upper air, nor yet are they merely subjective. They are always attached to some object or person or event, that is, to some fact. All values are facts, and all facts are also values. A value is as truly a fact as a steam engine is a fact. And a steam engine is a value as truly as the Sistine Madonna or world peace.

Religion belongs to the realm of values in the sense that it is an affirmation of values and a devotion to values. It also creates values, or at least unveils them where they were not previously discerned. Science, on the other hand, is devoted to the discovery and invention of the means by which values (and disvalues), including religious values, may be realized.

If Protestant Christianity is to win America it must win science. To win science, it must gain access to the mentality of our time, both professional and popular, which is preoccupied with science. Only by a clear understanding of the delimitation of their respective fields will the interpreter of Christian faith be able to get his foot inside the door of this mentality. But once the existing mental confusion at this basic level is resolved for both science and faith by the mutual recognition that science, though it is itself a value, is not the source of values—moral, religious or any other human values—the scientist

and the Christian interpreter can sit down together and, without reserve, examine the claims of religion.

How Do Human Values Arise?

2. The next phase of this approach will be to recognize an all-important agreement between science and Christianity *in the realm of fact,* at a point that is crucial for Christianity. Though they move in different dimensions, science and Christianity intersect at the particular point where the question is asked: How do human values arise? This is properly a scientific question. Any question that begins with "how" is a scientific question. It is also a question of crucial importance for Christianity.

Here the sociologist is the spokesman of science. He will declare that all human values arise in communities, and are carried by communities. Specific values, say our social scientists and social psychologists, are not bare individual possessions; they are social possessions which become the possession of the individual by his participation in the community that carries them. In the customs, the common interests, the common experiences and the common ideology of communities our social scientists see the matrix in which values emerge and the vehicle by which they are carried, often for long periods, in history. Even when an individual—an Old Testament prophet, for example—rises above the level of his community and affirms a new value, he is able to do so because of his basic conditioning in the values cherished by his community. The individual is thus the "growing point" of a living community.

When, now, we ask Christianity to say how its values emerged, it speaks the same language that the social scientist employs. It says they emerged in a historical community. The most fundamental concept in Christian belief is represented by the affirmation that Christianity is a *historical* religion. That is to say, it affirms that God reveals himself in history. Specifically and definitively he revealed himself in the historical events centering in Jesus of Nazareth—his life, his teaching, his death on a cross and his resurrection, including also *the faith of the first disciples of Jesus* who saw in these events the revelation of God's nature and character and of the nature and destiny of man. This is historical fact. Here science and Christian faith intersect.

In the little community of which Jesus Christ was the center there emerged a whole new outlook on the world and on human destiny. In this community there was inaugurated a new era in the moral and spiritual life of man. It was a new era because it was marked by the emergence of new and surpassing values—a new valuation of man, a new valuation of human society, a new valuation of history, a new valuation of human destiny, a new valuation of cosmic reality. What else could these new *valuations* be, they thought, but a new *revelation* of God? These new valuations have been carried down the centuries in the corporate memory of the Christian community. This memory is nourished and kept vivid by corporate rites, by communal fellowship, by the perennial retelling of the pristine story in sermon, literature, hymn and doctrine, and pre-eminently by treasuring the original writings which recorded the emergence of these values.

This is Christianity's account of the origin and locus of its values. And this is precisely the way that social scientists say all values arise and persist. The scientist may assume that Christianity claims to have emerged otherwise—by a supernatural intervention in history, a miraculous act of God which contravened the historical process. Or that it originated from the Bible and is validated by the infallibly inspired origin of the Bible. It is true that many Christians so conceive it. But they are those who still do their thinking in the framework of the ancient cosmology which science itself has made obsolete. Those Christians whose minds have been emancipated from this primitive cosmology see that every value which Christianity claims for itself is equally at home in a scientific cosmology. It is equally at home also in the sociological conception of the communal origin and nature of all values.

The problem of an enlightened Protestantism is to get the scientist to look at Christianity in terms of his own cosmology and his own sociology. This Protestantism can do only if it sees that the essential and distinctive claims which Christianity makes for its values are in full harmony with the scientific conception of the historical origin and the communal persistence of values in general.

A Majestic Imperative

3. The point where science and Christian faith diverge—where science stops and Christianity goes on. We have not finished with Christianity's values when we have established agreement in answering the "how" question: *How* did these values arise, and *how* are they carried in history? For Christianity makes high claims for its values. They are held to transcend the values carried by any other community. Christianity affirms that its valuations of man, of history, of society, of human destiny, of cosmic reality have a potential finality, a practical absoluteness, which lays upon the Christian community a majestic imperative to proclaim and propagate them throughout the world, even to those religious communities whose partial values it freely recognizes.

The scientific mind will have difficulty with this Christian claim. A social scientist recently poured contempt upon the notion that "God had selected one minor province of the Roman empire to reveal himself nineteen hundred years ago." "Well informed scientists," he says, cannot accept such a claim "without stultification." The scorn with which this Christian belief is regarded in scientific circles is, I maintain, false to science itself. In refusing to recognize at least the possibility that the Christian claim is true, such scientists still cherish the delusion that scientific progress is identical with human progress. But scientific knowledge may advance to its maximum degree, while mankind goes reeling toward destruction.

We have shown that the sociologist's account of the communal, that is, the historical, origin and conservation of values is in agreement with the Christian conception. If the supreme values are to emerge in history, they will emerge in a specific community in history. And if they emerge in a specific community, they will emerge at a specific place and time in history. And if at a specific place and time, why not in Palestine and why not nine-

teen hundred years ago? Who is the scientist that he should presume to legislate to history when and where it shall break forth in a revelation of the supreme value?

Thus the final problem of the relation between science and Christianity becomes that of determining where science leaves off and Christianity goes on alone. How do you know, the scientist may ask, that these values which Christianity cherishes as supreme are indeed supreme? To this final penetrating question, which goes to the very center of Christian faith, Protestantism must be prepared to give an answer that is not only satisfactory to itself, but intelligible to the scientific mind. It will say forthrightly that it does not expect direct help from science, because science deals only with facts and their relations and must squeeze out all values from its facts before it can deal with them scientifically. It will boldly affirm that science can neither validate nor invalidate the Christian values, nor the Christian claim that its values are supreme.

All values, Christian or other, are validated or invalidated in the open forum of history, in their competition with other values by the interpenetration of groups and societies and cultures. Into this forum Christianity goes without benefit of any authority save the intrinsic authority of its values. It goes with an assurance not unlike the confidence which science itself displays in its exploration of nature. The whole scientific enterprise proceeds on a great faith: it rests upon its unprovable faith in the rationality of nature, the faith that nature will respond to the rational effort of man to understand her. This faith has never been demonstrated or validated by abstract reasoning but it has been cumulatively confirmed by the marvelous response of nature to scientific inquiry over the past three centuries. The faith by which science is supported has been validated by acting upon it.

In like manner the values cherished and proclaimed by Christianity rest ultimately upon faith. And this Christian faith is validated by acting upon it—that is, it will be validated, if at all, by the devotion of the Christian community which carries the values. The supremacy of these values can be finally "demonstrated" only in the outcome of Christian action prompted by the faith that they are indeed supreme.

Christianity holds not only that its values are supreme, but that there is one value which is supreme above all values. This is the Object of its worship. It does not worship any other of its values. It worships Him from whom all true values are derived, in whom they all are held together, and before whom all human efforts to achieve them are brought in worshipful devotion for his judgment. The Christian God is the Supreme Value, the Supreme Good, the Source of all value and all truth, beyond all the relative goods the soul of man may prize.

If this claim of Christianity is ever invalidated, it will be not by science, but by the emergence in history of another community carrying another and a higher order of value. Christian faith is unable to conceive this as an actual happening in future history. But the theoretical possibility is conceivable. However, Christianity is prepared to face even this possibility. For the God whom it has seen in the face of Jesus Christ is *the God of any possible higher values that may emerge in history so long as history lasts.* If Christianity as it now understands itself is ever transcended by a higher order of value, Christian faith will apprehend and appropriate the new values as a further revelation of its always unfinished exploration of the riches it has found in Jesus Christ.

The Task Ahead

In this article we have tried to disentangle the respective functions of science and Christian faith. We have delimited their fields, noted a crucial point at which they are agreed, and noted also the point from which Christianity must take its independent way. If Protestantism is to win America, it must win that massive bloc of our cultural mentality whose preoccupation with science has caused it to be relatively indifferent, if not overtly hostile, to the Christian faith.

In the following article, we shall consider the effect of commercialized entertainment upon American mentality.

BOOKS

A Twitch on the Thread

BRIDESHEAD REVISITED, THE SACRED AND PROFANE MEMORIES OF CAPTAIN CHARLES RYDER: A NOVEL. *By Evelyn Waugh. Little, Brown & Company, $2.50.*

CONSCIENTIOUS reviewers generally avoid reading others' reviews of a book they intend to discuss and concentrate on the book. But since this review comes a little late, it is impossible not to have observed what some of the critics have already said. Most of them think the novel is a marvel of English style. Some voice a dim suspicion that it may have something to do with religion. A few are bold enough to hint that it may even be regarded as a disguised tract for the propagation of the Roman Catholic faith. Further, the five-column letter by Mr. Waugh in *Life* (April 8) can scarcely be ignored since, besides much which merely reveals his temperament and personality, it contains a very explicit statement of his main purposes. The gist of it, so far as concerns the latter point, is in two or three sentences evoked by the criticism of Mr. Edmund Wilson who is "outraged at finding God introduced into my story." This leads Mr. Waugh to write:

> The failure of modern novelists since and including James Joyce is one of presumption and exorbitance. They are not content with the artificial figures which hitherto passed so gracefully as men and women. They try to represent the whole human mind and soul and yet omit its determining character—that of being God's creature with a defined purpose.
>
> So in my future books there will be two things to make them unpopular: a preoccupation with style and the attempt to represent man more fully, which, to me, means only one thing, man in his relation to God.

What Mr. Waugh says concerning his intention for future books ought to turn the dim suspicion of this one's readers into a clear understanding of its purpose and theme. It is a representation of people in their relation to God.

If this is true—and we virtually have the author's word for it that it is true—then it cannot be presumptuous or irrelevant to try to analyze what he is saying about his char-

acters' relations to God and their consequent relations to each other and to the world. The sermon seems, quite properly, to have three main heads:

1. The purely secular and self-centered life runs toward futility, whether its dominant interest be luxury, liquor, sex, political prominence, social prestige, or art.

2. The only escape from this futility is in Christianity.

3. The only place to find Christianity is in the Roman Catholic Church.

For a Roman Catholic novelist, this seems to me to be an entirely sound and praiseworthy syllabus. Readers will form their own judgment as to the cogency of the implicit argument by which he seeks to lead them from the first step to the last. In his letter, Mr. Waugh quotes one of his correspondents as saying that, in trying to "show that Catholicism is an answer to anything," he has given it what "seems more like the kiss of death"; and he professes not to know what this means. Others will know—including, I think, some Roman Catholics.

In the fine old Catholic family of English nobility whose baronial seat is Brideshead, the most admirable person in many ways is the thoroughly Catholic mother. The most odious in personality is the equally pious eldest son. The father, having lived in Venice with a mistress for twenty-five years, returns to Brideshead (with the mistress) just in time to die—with the final rites administered only because on his deathbed he is too weak to repeat his earlier protest. The younger son, the beautiful and fantastic Sebastian, never gives religion a thought until, having become a confirmed dipsomaniac, he lifts himself a little by finding someone weaker than himself to take care of and ends as handy man at a monastery in Tunis. He had wanted to enter as a lay brother but refused training: "No, I don't want to be trained. I don't want to do things that need training." The older daughter, a scoffer, marries outside the church, commits adultery with two men, including the "I" of the story, and is on the point of getting a divorce when her father's death brings her back to the faith. The younger daughter is by far the best of the lot, a good Catholic and a good girl. She spends some time driving an ambulance or doing relief work with the army in Spain, doubtless for Franco's forces.

This is not a very prepossessing exhibit from the standpoint of the church, especially when it is added that the mother of the family, for all her beauty and piety, had a genius for driving people away from her. Sebastian had no particular appetite for liquor but used it as a technique of escape, especially from his mother, whom he hated. Why did he hate her? Because she tried to keep him from drinking too much. Why did he drink too much? Because he hated his mother. A vicious circle like that can be broken only by death. And, by the way, the control of a son's appetite for liquor is difficult in a family where the normal routine for everybody is cocktails before dinner, champagne at dinner, port after dinner, and whisky later in the evening. Naturally, Sebastian had to get pretty drunk in order to have the satisfaction of drinking more than the "sober" members of the family.

There is an allusion to Chesterton's fictional "Father Brown" who boasted that he caught the thief "with an unseen hook and an invisible line which is long enough to let him wander to the ends of the world and still to bring him back with a twitch upon the thread." Book II of *Brideshead Revisited* is titled, "A Twitch Upon the Thread." The application is obvious. The church may let its children wander far, but it brings them back. The twitch, in this case, seems to have been the sign of the cross which the father falteringly made after he had received absolution and extreme unction in apparently complete unconsciousness, thus proving, as the priest said, that "the Devil resists to the last moment and then the grace of God is too much for him."

Mr. Waugh's novel has eminent merits as a novel, though its qualities of style seem to me to have been overadvertised. (For an example of something less than perfect writing: ". . . they and I had fallen apart, as one could in England and only there, into different worlds." England must indeed afford unusual facilities for falling apart into different worlds, if "one" can do it.) As a preacher, he is on the side of the angels and should be welcomed. Of the three heads of his sermon, the first is convincingly argued. The second would be stronger if he had not tried to prove the third.

W. E. GARRISON.

Books Received

(Some of these will be reviewed.)

Echo of a Cry. By Mai-mai Sze. Harcourt, $2.50. First published a few months ago as a book for older boys and girls, this is now reissued as a book for adults. It is both: for children because of its graceful and gay account of the experiences of a Chinese girl in England, where her father was Chinese ambassador from 1914, in America, where she saw Washington society and went to Wellesley College, in France, where she studied and practiced painting, then back in China; for adults, for its genial but thoughtful view of cultural exchange between East and West.

Sea Pieces. By Clare Murray Fooshee. Harbinger House, 116 E. 19th St., New York, $1.50. Strong, singing verse, in which crisply conceived ideas are put into words that have color as well as meaning. The author sometimes shakes off the trammels of conventional form, but seems to be at her best when she accepts and masters them, as she ably can.

Midwest at Noon. By Graham Hutton. University of Chicago Press, $3.50.

River of Years, An Autobiography. By Joseph Fort Newton. Lippincott, $3.00.

The Glorious Liberty. By Roger Lloyd. Longmans, $1.00. This is the Bishop of London's selection as a Lenten book. Happily, its value is not limited to that season. It develops persuasively the thesis announced in its opening sentence: "Freedom is the constant desire of all nations and all peoples, but it is the achievement only of Christians."

The Minister and the Ministry. By Walton Harlowe Greever. Board of Publication, United Lutheran Church, Philadelphia.

Illustrations for Preachers and Speakers. By Keith L. Brooks. Zondervan, $1.25.

Fairest Flower. By F. J. Huegel. Zondervan, $1.25. A discussion of various aspects of sainthood.

More Illustrations and Quotable Poems. Compiled by A. Bernard Webber. Zondervan, $1.25. Prose and verse.

Radio, The New Missionary. Moody Press, Chicago, $1.25. Specifically, about station HCJB, "The Voice of the Andes," the missionary broadcasting station in Quito, Ecuador; in general, about the use of radio in missionary work as a department of "spiritual logistics."

Dobbie, Defender of Malta. By S. Maxwell Coder. Moody Press, Chicago, $1.50. The life story of General Dobbie and an appreciation of his part in the spiritual as well as military defense of Malta when it was "the most bombed spot on earth."

What Jesus Was Like. By G. Ernest Thomas. Pulpit Digest Pub. Co., Great Neck, N. Y., $2.00. Fourteen sermons on "aspects of the physical life of Jesus."

PAMPHLETS

Neglected Emphases in Biblical Criticism. By Donald G. Miller. Union Theological Seminary, Richmond 22, Va., 15 cents. Inaugural address as professor of New Testament.

What the Individual Needs to Know About Jesus. By James Lloyd Stone. Author, Moberly, Mo., 25 cents.

The Divine Action, Some Considerations on the Eucharist and

the Life of the Church. By W. Norman Pittenger. Church Congress, 207 Farmington Ave., Hartford, Conn., 25 cents.

My Morning Meditations. By Charles Haddon Nabers. Keys Printing Co., Greenville, S. C., 50 cents.

The Shining Stars, Autobiography of Dr. Toyohiko Campbell Takami. Edited by Masahiko Ralph Takami. Sorry no place of publication is given for this moving story of an admirable life.

Ministerial Counselling and Planned Parenthood. By Roy A. Burkhart. National Clergymen's Advisory Council, Planned Parenthood Federation, 501 Madison Ave., New York, 25 cents.

Shall Europe Starve? By Dwight Macdonald. "Politics," 45 Astor Place, New York, 10 cents.

From Mine to Pulpit. By Henry Park Tucker. Moody Press, Chicago.

Motor Vehicle Transportation in American Life. By Norman G. Shidle. National Education Association, 1201 16th St., N.W., Washington, D.C., 30 cents.

Kongo Kintuadi. By Dana M. Albaugh. Baptist Board of Education, 152 Madison Ave., New York. Highly decorative as well as informing account of missionary work in Africa. (Unfortunately no price given. Worth a dollar; probably sells for less.)

Whither Christian Missions? Reflections on the Works of a Missionary and on the Assyrian Case. By David Barsum Perley. Assyrian National Federation, Law Building, Paterson 1, N. J., $1.00. A strong defense of the case of the Nestorian Assyrians in Iraq, and an equally spirited attack upon Dr. Van Ess, forty years a missionary in Arabia, whose book on the Arabs was reviewed in these pages a year or two ago.

Problem Families, An Experiment in Social Rehabilitation. Edited by Tom Stephens. Pacifist Service Units, 6 Endsleigh St., London, W.C.1, 2/6. Some of the most dreadful family conditions and personal case histories that can be imagined, and the methods which the pacifist service units in London have used in trying to improve the conditions.

The Crisis of the Free Market. By F. A. Harper. National Industrial Conference Board, 247 Park Ave., New York. A substantial pamphlet of 84 pages, presenting in full the argument against governmental price control.

Catholics and Jews, A Study in Human Relations. By Gregory Feige. Catholic Association for International Peace, 1312 Massachusetts Ave., Washington 5, D. C., 30 cents.

A Retirement System for Farmers. By Murray R. Benedict. National Planning Association, 800 21st St., N.W., Washington 6, D. C., 25 cents.

The Greatest Work in the World. By Sherwood Eddy. Tidings, 5 cents.

The Inalienable Rights of Aliens. By Erno Wittmann. Hobart Pub. Co., Washington, D. C., 50 cents.

Anatomy of Racial Intolerance. Compiled by George B. de Huszar. H. W. Wilson Co., $1.25. At last, a "Reference Shelf" book with arguments on only one side of the question! No voice is here raised in favor of intolerance, but there is a varied and admirable collection of materials helpful in the understanding and eradication of it.

The River Jordan, Being an Illustrated Account of Earth's Most Storied River. By Nelson Glueck. Westminster Press, $3.50.

CORRESPONDENCE

A Church Writes the President

EDITOR THE CHRISTIAN CENTURY:

SIR: On March 31 the Sunday service of the Community Church was suspended for the first time in its history for five minutes while the social action committee presented a resolution. The resolution was approved unanimously by a rising vote of over 1,000 people. It follows in part:

"We, the members and friends of the Community Church of New York . . . are hurt beyond all power of expression by the failure of our country to share its food abundantly with the famine-torn peoples of the rest of the world. Therefore . . . we . . . (1) declare our desire as Americans to pool all our food resources with those of the rest of the nations of the world to share with all, enemy, ally or neutral, until this emergency is over. (2) We request an immediate return to rationing in the United States. . . . (3) We urge an immediate appropriation by the Congress of whatever funds are necessary to underwrite this miracle of mercy. Finally, we call upon all our brethren in all churches and synagogues throughout this land to bow their heads in penitence as they assemble before God and then to rise up and support this petition to the President and Congress of the United States."

Community Church, DONALD HARRINGTON.
New York, N. Y.

Rationing Is Fascism!

EDITOR THE CHRISTIAN CENTURY:

SIR: I find myself in complete disagreement with your editorial, "Restore Rationing!" Rationing is a form of semi-fascist control over the private life of the individual citizen, and one more way for the all-powerful state to make the individual subservient to its demands. The nuisance value of rationing is enormous, but its practical performance is doubtful. If it had not been for the flexible attitudes taken toward the system by the food distributors, vast quantities would have gone to waste and many people would not have received their honest share. A flourishing black market is the first result of the system.

Here is a better idea. Educate the people as to the need for sharing our food with needy countries abroad. Encourage home gardens to produce for the cause of peace another 40 per cent of the nation's food supply as they did for war. Take, at the source, whatever amount of food the government feels is necessary for shipping to other nations. Let the people know how much is being taken, and where it is being sent, by publishing each week the amount and destination of all foods sent abroad for relief.

I am confident that the American people would cooperate heartily, without rationing, if only the government would take them into its confidence. Let's restore rationing to the limbo of forgotten fascist devices!

Starrett Memorial Methodist Church, CLARENCE F. AVEY.
Athol, Mass.

What Are You Going to Ration?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am usually in accord with your editorials, but not with the one on "Restore Rationing!" What are you going to ration? For weeks past we have been able to get only a quarter-pound of butter per week for four adults. The grocer told me he had only ten pounds of bacon to sell on Saturday to nearly 200 customers who wanted it. The other grocer gets 24 pounds of butter on Friday to sell to more than 300 customers on Saturday. Rice is almost off the market. They tell us at the store no more beans when these are gone. What is there to ration?

Hilliards, Ohio. A. F. NOETHLICH.

Piper's and Enslin's Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Piper, it will seem to many of us, has prejudiced his case by the terms in which he has stated it, and thus left it doubly vulnerable to Dr. Enslin's criticism. But the latter leaves many questions open. It is to be noted that he agrees that the view of the world indicated by the term "holy history" and espoused by Dr. Piper is essentially the view of the Bible itself. Now it is worth pointing out that recent biblical scholarship has found a

great deal of illumination of various aspects of its field through taking this conception seriously. But these recent advances in New Testament science have *not* been particularly indebted to old-line historical method and its analytical procedures. The importance and promise of the *Heilsgeschichte* emphasis in contemporary biblical scholarship should not be underestimated.

But the chief issues raised in Dr. Enslin's reply are theological, not historical. They should be passed on to the theologians. They can tell us whether there are not other alternatives left open to us besides, on the one hand, reason understood in the somewhat impoverished terms of the modern scientist or critic, and, on the other, revelation understood in Dr. Piper's terms.

Federated Theological Faculty, AMOS N. WILDER,
University of Chicago. Professor of New Testament.

EDITOR THE CHRISTIAN CENTURY:

SIR: I read Piper's "Bible" and, in the April 10 issue, I read Enslin's "Bible." I'll still take Piper's.

I notice that you often give two sides, as in the case of Piper and Enslin. May I suggest that in fairness you ought to do the same for Luther, dead these 400 years?

Our Redeemer Lutheran Church, E. J. OTTO.
Quincy, Ill.

EDITOR THE CHRISTIAN CENTURY:

SIR: The space you allotted to the articles by Dr. Piper, spokesman for the oldtime religion, almost destroyed my faith in The Christian Century. It is, therefore, with great relief that I read the enlightened article of Dr. Enslin. It is men like Enslin who can attract twentieth century youth to the church. This is the only hope for a Christian century in our time.

New York, N. Y. CYRUS LEROY BALDRIDGE.

EDITOR THE CHRISTIAN CENTURY:

SIR: I thought that the old-fashioned "modernism" in Protestant circles was dying! Or perhaps Mr. Enslin's "Dr. Piper's Bible" is but the dying kick of the old mule.

Bethel Lutheran Church, E. CLIFFORD NELSON.
Minneapolis, Minn.

EDITOR THE CHRISTIAN CENTURY:

SIR: Morton S. Enslin has rendered the readers of The Christian Century a real service. In courageous, lucid utterance he has shown us exactly what the bounds are in which Dr. Piper's convictions are framed, and has followed that with the exposition of the only reasonable position which thinking people throughout the world can afford to take.

Perhaps the problem of the Scriptures, that of the Christian, Jewish or any others, would take care of itself if something utterly fundamental that reaches far beyond and behind the pages of the Bible were adequately considered. As suggested by Dr. Enslin, we are capable of making that discovery, provided we give as much humble honest thought to it as Dr. Piper gives to the Bible.

Presbyterian Manse, JOHN CALVIN HAUENSTEIN.
Sand Lake, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a great relief to have the article by Professor Enslin. As the articles by Dr. Piper continued and accumulated, I began to think that The Christian Century had succumbed to the wave of current sophisticated fundamentalism that is sweeping through the pulpits and seminaries. This article corrects me.

New York, N. Y. LINDSAY B. LONGACRE.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Enslin is a slap in every Christian's face. It is not only non-Christian; it is anti-Christian. There is scarcely a sentence in it that does not call for refutation. But consider only the last one: "I can see but one solid foundation and hope, namely, man's brave and undaunted effort through the ages to save himself from ills and to turn them into blessings." Let Dr. Enslin drive on "brave" man to the "brave" effort in order "bravely" to save himself. Then man will with certainty end in the mire of absolute desperation and miserable savagery such as this earth has never seen. Further, a man who believes that man can save or help himself, be that by the littlest bit of a bit, has no right to call himself a Christian.

St. John's Lutheran Church, R. M. SAUBERZWEIG.
Otoe, Neb.

EDITOR THE CHRISTIAN CENTURY:

SIR: Unlike Brother Allister of Pittsburgh, I'm not "through with you forever." As a whole, I greatly enjoy The Christian Century. But Dr. Enslin's position is irrevocably secular, whatever he or anyone else might say to the contrary. Right in the same issue (April 10) I find you saying that secularism presents a rising and serious threat to Protestant advance. Much of your own excellent article, "The Protestant Situation," deals with the problem of rising secularism. Dr. Enslin invites every American to regard the New Testament as perfectly dispensable, states that Christ's teachings aren't necessarily true because he gave them, and places his own faith in man alone. What a neat invitation to every individual to disregard the church, and go about one's own business unafraid.

Don't you think it's possible to go too far sometimes in trying to present both sides to a question?

Woodstown, N. J. DENISON D. CONNER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Can it be that your sense of fairness goaded you into allowing Enslin to say, "Glory to man in the highest" after Dr. Piper had shouted, "Glory to God in the highest"? Maybe I'm prejudiced (you know I am) but what I should really like to know is why The Christian Century should allow itself to become the tool of humanistic idealists. Dr. Enslin knows, and I think you know, that we're not inevitably bound to arrive at any sort of a solution to our present predicament if man is left to make a "brave and undaunted effort through the ages to save himself from ills."

First Baptist Church, CARL E. BATES.
Leesburg, Fla.

An Opportunity

EDITOR THE CHRISTIAN CENTURY:

SIR: Would it be possible for you to give notice that the American Friends Service Committee is taking 18-year-olds to work in its European relief program? Draft boards in some parts of the country are allowing this as alternative service if a boy will sign up for two years.

Rochester, N. Y. ROBERT M. DAY.

Army Infiltration

EDITOR THE CHRISTIAN CENTURY:

SIR: Your excellent editorial, "A Militarized America," might have been appropriately titled, "Can Militarism Win America?" The legal battle against militarism is, of course, already under way, with court cases since the start of the war contesting the right of militarists to evacuate civilians, invoke martial law, etc. Not the least of such contests are those involving conscientious objectors who, although they have been accorded by the Selective Service Act a freedom from military direction, often find themselves in fact subject to military orders. The entire Selective Service System, although intended to be a civilian organization by Congress, has gradually been taken over by the army and navy.

In a court case on March 21 in Portland, Oregon, a federal judge, James Alger Fee, ruled that military commanders have no right to order c.o.'s to transfer from one C.P.S. camp to another, as such c.o.'s were supposed to be under civilian control. Judge Fee, who himself was an army lieutenant in World War I and is a member of the American Legion and a lieutenant colonel in the Oregon national guard, should receive letters of commendation by all lovers of democracy for his enlightened ruling against the insidious invasion of militarism into American life.

San Diego, Calif. FRANKLIN ZAHN.

NEWS *of the* CHRISTIAN WORLD

Survey European Church Relief

Geneva Meeting Hears Reports from Nine Countries—Church Revival Placed Above Material Aid

GENEVA, April 1.—Protestants from 13 nations have just met here to plan next steps for relief and reconstruction in Europe. Representatives of churches in nine deficit countries conferred with churchmen from Britain, Sweden, Switzerland and the United States. The group voted to recommend that one-third of church funds for aid go to physical relief. The remainder will go for spiritual renewal, for which the church is solely responsible; governments must bear the main burden of providing material aid, they held. The meeting gave its participants the most complete review yet available of European church needs. Most desperate, the Polish delegate insisted, is the condition of Protestants in his country. The 90,000 outside of Warsaw face starvation.

* * *

Lutherans Are Hardest Hit

With only one-fourth of their 500,000 members left, Polish Lutherans are hardest hit. Of 140 Lutheran pastors, half were sent to concentration camp, where 23 died. Only 58 remain at work today. The eastern boundary change caused losses for other churches. The great needs are food, clothing and money. In one province, the poor boil straw to obtain a few vitamins. Roman Catholics have taken over hundreds of Lutheran churches in German areas ceded to Poland, and the Poles have not enough money to send people to protect their own property.

* * *

Finland and Norway Report Losses

Rev. Toivo Harjunpaa, assistant to Archbishop Lehtonen of Finland, said that before the war 20 per cent of Finnish parishes could not support themselves, and now 50 per cent of all have lost everything they had. Land reforms have meant giving up lands and forests, so that many churches have not even enough wood to heat the buildings. The pension of a bishop's widow is only enough to buy two pounds of butter a month, Mr. Harjunpaa said. He appealed for aid for church salaries and pensions. Rev. Conrad Bonnevie-Svendsen, chairman of the Norwegian reconstruction committee, reported that 26 of Finmark's 49 churches and all its 15 vicarages and 3 church-cabins were destroyed. The churches plan to provide 20 temporary wood structures this year. Church institutions greatly need equipment, clothing and bedding. Material support of the suffering almost monopolizes the population's financial resources.

* * *

Dutch Plan Self-Aid

The Dutch continue to use their wartime slogan, "The whole church for all the people," says Dr. E. Emmen, recently elected general secretary of the Netherlands Reformed Church. The Reformed Church alone reports destruction or damage of 224 churches, 218 parsonages and 261 other buildings; 93 ministers have lost furniture and belongings. While the food situation has improved, the churches still call for clothing, shoes, bicycles, typewriters, paper. Supplies have been drained by those returning from concentration camps and Indonesia. Communities that have been only slightly damaged are "adopting" damaged places of equal size and helping them.

* * *

The French Lose Many Churches

Marcel Seydoux, layman who heads reconstruction work in France, said French church members do not know or care much about denominational lines. It is planned to organize teams of pastors and itinerant evangelists to attract sympathizers and even the indifferent, he said. New churches and halls are needed in France, which lost 212 churches by destruction or serious damage. Twenty-four wooden halls have been or will soon be delivered to France by the World Council for use as churches or hostels. Director Madeleine Barot reported that the French Protestant youth agency Cimade now includes in its teams four Americans and ten Swiss, and soon will have two Scots and one Dutchman, working in destroyed cities and camps for German P.W.'s and French collaborationists.

* * *

Germans Give Ten Times What They Receive

Eugen Gerstenmaier, head of relief for German Protestants, said his organization tries to coordinate the church's agencies to combat hunger, furnish clothing and find jobs. Church agencies share the responsibility to find homes for 14,000,000 refugees from the east. The Hilfswerk, not counting on outside aid, is organized on the principle of self-help. From church members who sacrificed their own supplies, the organization gathered 20,000 tons of food and clothing and 30,000,000 marks in the western zones. A large part of this has gone into the Russian zone and is being distributed without regard to creed or politics. The aim is to match every unit of outside aid with 10 units in Germany. For the time being, Gerstenmaier declared, church aid in Germany must take the form of material help.

* * *

5,000 Protestant Children Starve

Barrack churches are urgently needed for refugee work at Vienna, where 13 churches were destroyed or damaged and 9 parsonages were burned or pillaged. Rucksacks are needed by 43 pastors for use in the extensive dioceses. On the material side, food is especially needed, for the daily calorie level in Vienna is 900. A thousand bombed-out persons need clothing, shoes, linen. At least 5,000 children of Protestant families need material help of one kind or another. Literature, scholarships, exchanges of pastors are also desired.

ROBERT ROOT.

Sift Blame for Tennessee Riot

Federal Grand Jury Probes Charges of Racial Discrimination in Outbreak in Eastern Mountain Region

NASHVILLE, April 11.—The recent race conflict at Columbia, Tenn., has aroused national concern as has no like color-line tragedy in the past. The Southern Conference for Human Welfare called a meeting of representatives of national organizations to hear reports and take action on the matter. More than 50 responded. Probably as many more have registered protests with federal and state authorities. This marks a new high in protest against discrimination and against the practice of "nigger justice" meted out by local authorities.

* * *

Grand Jury Enters The Case

A federal grand jury is now hearing evidence on the question whether or not civil liberties have been violated. The federal department of justice has sent three members of its Washington staff to investigate. The instructions of the federal judge to the grand jury were unequivocal. He pointed out that officers of the law should be indicted if the charges of the Southern Conference for Human Welfare were found true; the charges, namely, that state and other officials denied legal rights to Negroes arrested without warrant, held them incommunicado and refused them legal counsel, and wrecked the business houses of Negro owners. The judge also remarked that if such reports were found untrue some action should be taken regarding the conference for disseminating false information.

* * *

FBI Reports Unpublished

The FBI has been in on local investigations but its report has not yet been made public. The federal district attorney is a native of Columbia. The county prosecutor promises impartial investigation and action, but he was party to the interrogation of Negroes arrested without warrant by the commissioner of public safety and denied counsel until later. This action is justified by the plea that those arrested had not personally obtained legal counsel; their attorneys were furnished by the National Association for the Advancement of Colored People. What happened behind the closed doors of the inquisition, where solitary Negroes faced a battery of armed white officials, has not been told.

* * *

Trials to Begin In May

The cases are just now reaching the trial stage but actual court trials will probably not begin until late in May. Testimony will, of course, largely be of white against black, and in such cases, as Roscoe Dunjee, able editor of the *Black Dispatch*, says, "crime is black." That attitude is a hang-

over from the days when a slave's witness was not legal. Today a Negro's word is legal but it is usually discounted by white juries.

* * *

Started in a Fist Fight

The Columbia affair started simply as a fight between a white man and a Negro ex-service man. The Negro is charged with attempted murder but has been released on bail. The white man and the bystanders who beat the Negro and his mother have not been arrested. The Negro was threatened by a mob but the sheriff quickly had him and his mother spirited out of town, and dispersed the mob.

Conflicting evidence will doubtless be presented in court. The plaintiff will probably testify that the colored mother created a disturbance in his radio shop by declaring loudly that she had been cheated and advising other customers not to patronize the shop; that he simply asked her to leave; that her son then attacked him with murderous intent. The defendant's testimony will be that the white man struck his mother and that he then struck the white man, as any son would do; that he and the white man grappled and crashed through the plate glass window; that white bystanders seized him and beat him up, and knocked his mother down and kicked her in the face; that police then arrested him and his mother, but no white person.

* * *

Who Fired the First Shot?

The prosecution will probably charge that the Negroes armed themselves and fired the first shots, and that the shooting up of the Negro section was a defense measure. It is being said that the sheriff, anxious to secure Negro votes, warned the Negro leaders to expect a mob, with the intimation that they had better "be ready"; that this situation resulted in the firing which wounded the white officers of the law; and that this in turn led to the shooting up of the Negro district by state officers. The counter story will probably be that the sheriff did warn the Negro leaders, not to shoot but to keep lights out, stay at home and avoid trouble. In all this some facts seem discernible; viz., that the sheriff did all he could to protect his prisoners, to stop the mob and to warn the Negro community, but that he was overruled after the state patrol arrived.

* * *

Public Official Involved

The main charges will rest against the commissioner of public safety and the road patrol he commanded. They were first upon the scene. They are charged with practically taking over affairs, invading the Negro quarter, shooting promiscuously into houses, invading homes by strong-arm methods, destroying the Negro business houses, purloining household goods, arresting Negro men wholesale without warrant and in defiance of the search and seizure law, holding them incommunicado, beating some of them and denying them counsel.

Of this we may be sure: A change of venue will be asked, the ablest lawyers will be employed and appeals will be taken. The case will make race relations history.

ALVA W. TAYLOR.

Japanese Seek To Enter U.N.

Dean Gildersleeve Found People Eager to Make Comeback—Episcopalians May Revise Marriage Canon

NEW YORK, April 15.—Dean Virginia C. Gildersleeve of Barnard College, who has just returned from six weeks' service with an education commission in Japan, says she is confident that in time the Japanese people will be able to make a comeback and achieve some fair degree of material well-being. Educational leaders and others she talked to, Dean Gildersleeve said, were "hungry for information about the U.N., and they are anxious to be admitted to the organization as soon as possible." She added that a former Barnard student told her, "We are very grateful to you for having conquered our government. I know that is hard for you to believe, but it is true. Life here was intolerable."

* * *

Urges Change in Marriage Canon

The joint commission of the Protestant Episcopal Church which has been studying the church laws governing matrimony unanimously agreed here this week to reopen, at the denomination's triennial General Convention in the fall, the question of the canon law concerning remarriage of divorced persons. The report of the commission intimates that there is "a widespread and growing feeling in the church that for one reason or another the present canon does not express the mind of Christ and does not minister to the welfare of society, and that it should be changed. The present canonical attitude of the church toward divorce and remarriage is both ineffective and untrue to the underlying purpose of marriage." The report points out that "hasty war marriages are more and more ending in divorce," and then remarks that juvenile delinquency and psychopathic children are usually the products of broken homes. It contends that the church's legislation should help those involved in utter marital failure to build new and better homes.

* * *

Brethren Hostel Ends Service to Nisei

The Church of the Brethren hostel for Japanese-Americans in Brooklyn closed its doors today, after helping more than 1,600 Japanese-American evacuees to find jobs and housing in the city. The Church of the Brethren was backed in its sponsorship by liberal Catholic, Jewish and Protestant leaders. The hostel was opened only after a community-wide struggle in which fanciful charges were made as to the results of admitting Japanese-Americans to Brooklyn during the war. The *Brooklyn Eagle* comments editorially: "The work of the hostel was more than a success. It was a triumph for justice and brotherhood and a tribute to Brooklyn."

* * *

Lutheran Welfare Council Has Enviable Record

Reports at the 14th annual meeting of the Lutheran welfare council of New York city, held here last week, showed that 28 council agencies spent $1,769,460.08 during the year and required benevolent income of $300,742.18. The council provided special services for 444 children. The new activities with Negro youth in Harlem have been expanded into the Bronx, and the facilities for old age care are being extended. Higher professional standards, better use of facilities, more adequate interpretation and a broader base of support were some of the future needs stressed during the sessions. In the absence of Otto H. Bostrom, president, who is now in Europe on a Lutheran service assignment, J. F. E. Nickelburg presided at the meeting.

* * *

Urge Jobs and Housing For Veterans

The service men's organization of the Protestant council of New York has appealed to churches to help find housing and jobs for veterans. The appeal points out that many veterans are now unemployed, and urges that every employer and every church member who knows of a vacancy list job opportunities with the U. S. Employment Service or the vocational service center of the Y. M. C. A.

* * *

And So Forth

The interracial fellowship of Greater New York sponsored a Lenten service at the Collegiate Church of St. Nicholas which was attended by 500 men and women from the various churches of the city. The sermon was given by William Lloyd Imes, president of Knoxville College.

Marble Collegiate Church has served over 55,000 meals to service men—an average of over 200 each Sunday since the war started.

The committee for overseas relief of the Methodist Church this week sent a check for $10,000 to the United Jewish Appeal, which is seeking a national goal of $100,000,000 for relief of needy Jews overseas.

George Mair, pastor of Bedford Park Presbyterian Church in the Bronx, was elected moderator of the New York presbytery at its annual meeting this week. The presbytery commended the food relief program proposed by President Truman and called upon members voluntarily to reduce their use of grain products.

J. HENRY CARPENTER.

Offer School for Rural Pastors

A three-week school for town and country ministers will be held at Westminster Theological Seminary, Westminster, Md., July 1-19. Courses will be offered in programs for town and country churches, religious education in the rural church, and social and economic trends in American rural life.

Churches May Now Use 'Building for Peace'

"Building for Peace," the postwar relief and reconstruction series of radio recordings now being broadcast from 200 local radio stations, has been made available on ordinary phonograph records for use by churches and church schools. Information on securing the records may be secured from Stanley I. Stuber, 152 Madison Ave., New York 16.

Danish Church Provides Food

Cooperates with World Council's Plans for Interchurch Aid in Europe—Discuss Women as Pastors

ROSKILDE, DENMARK, April 1.—Denmark is to play a leading part in the program of the World Council of Churches for reconstruction and interchurch aid in Europe. That part will have to do mainly with food, since Denmark is today producing more food, proportionately, than any other country on the Continent. Alfred Jorgensen, chairman of the Danish committee, has formed a food committee which includes several business men, a shipping expert, a physician, a government representative and others. Recently the committee met with Werner Wickstrom of Geneva to plan what food could best be provided, and to what countries it should be sent and at what price. Last month, too, representatives of the Danish committee went to Stockholm where they met with representatives from the Geneva office of the World Council to discuss delivery of food to suffering people. The committee has at its own expense sent considerable food to Finland. During the past four years, more than 1,000 Finnish children have been kept alive through sponsorships whereby Danish families have "adopted" Finnish children and provided food for them at a cost of 250 Danish crowns per year.

* * *

Discuss Ordination Of Women

Once again the question of the ordination of women as pastors in the Danish state church has been raised. Proponents of such ordination had pointed out that a certain woman theological candidate who worked among woman prisoners in Copenhagen should be ordained so that she might conduct communion services for the prisoners. Considerable discussion of the matter was carried on in secular newspapers and in the church press. Many of the letters, especially those from women, were in favor of the church's extending ordination to women. Now, however, the Danish bishops have spoken. They dismiss the case at once, saying that in any case women could not be ordained until the church people generally have expressed their wishes for women pastors; and until now, not a single congregation has done so. Meanwhile, the problem is also a subject of discussion in Sweden. In the church weekly, *Var Kyrka*, a church leader proves that the Christian church from the beginning has rejected women as pastors. He admits that the place of women within ancient Christian congregational life is not clear, but it is clear, he says, that no woman has ever served at the altar.

* * *

Denmark Observes Anniversary Of Luther's Death

Feb. 18, the 400th anniversary of the death of Martin Luther, was marked in churches throughout Denmark by special services. The national broadcasting system, which is controlled by the state, presented a lecture by Alfred Jorgensen which

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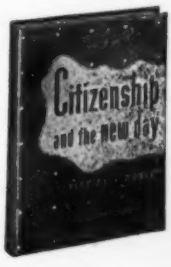

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referred to the close relationship between Luther and the two Danish kings, Christian II and Christian III. The reformation was accomplished in Denmark during the reign of Christian III, who wrote to Luther asking him to send Bugenhagen to organize the Danish church along lines which he himself suggested. Luther approved the king's plan, and Bugenhagen came. Correspondence between Christian and Luther indicates that the king frequently sent gifts and money to Luther, Melanchthon and Bugenhagen, for which they expressed deep thanks. The last letter from the king was written March 3, 1546, shortly after Luther's death.

* * *

Scandinavian Missionaries Fly to Their Fields

The glittering airplane which the Scandinavian missionary societies have purchased from the American airforce has made its first trip. On March 5 it left to carry 13 Swedish missionaries to their fields in Africa. Before the party took to the air, a short religious service was held at the Bromma airfield. Mission Director Bäfverfeldt made a short address concluding with these words: "May this airplane be a messenger of a new springtime in foreign missions work! We shall ask God's blessing over all our missionaries." The plane has been christened "Ansgar," in honor of the great missionary of Scandinavia, and is marked with the words "Scandinavian Missionary Flights."

* * *

Swedish Pastors Study Social Problems

In Linkoping, Sweden, a course in social problems for pastors—the first of its kind in that country—is being offered. One of the recent lectures was given by the famous Swedish author, the court preacher Bo Giertz. Here are quotations from his address: "Social work is one of God's ways of fighting evil. In this world, sin appears not only as unbelief but also as dirty homes, tuberculous children, overtired mothers, poverty and sexual irresponsibility. In his struggle against these evils, God sometimes makes use of men who do not confess his name. But the pastor should partake in this work without asking for a proper confession. The pastor should be willing to help as a servant of God wherever his help is needed, for the welfare of mankind." K. E. Jordt Jörgensen.

Oxnam Arouses Boston

In Catholic Stronghold, Condemns the Hierarchy's Attitude on Liberty

Boston, April 11.—When Bishop G. Bromley Oxnam addressed a great mass meeting of Orthodox and Protestant church members on religious liberty last week in this stronghold of Catholicism, he stirred up skeletons that are still rattling over Boston Common. The meeting, sponsored by the state council of churches, was held in Trinity Church. Bishop Oxnam pointed out that the Roman Catholic Church approaches the question of religious liberty from two points of view: principle and expediency. As a matter of principle, he said, the Roman Church opposes separation of church and state, and when its members are in a majority insists that the state further the majority faith and restrict all others. As a matter of expediency, it tolerates separation of church and state but argues that such toleration is not necessarily a permanent commitment, since constitutions may be changed.

* * *

Scores Catholic Insistence On Own 'Truth'

The Roman Catholic Church, Bishop Oxnam noted, holds that it is the one true church, consequently that it is not obligated to be tolerant of "untruth." "Protestants refuse to believe," he said, "that a religious hierarchy possesses all the truth about God. They reject the dogma that man is dependent for his salvation upon a priestly class or a system of sacraments. They hold that the individual stands in immediate relation with God, that the individual may bring a devout and dedicated mind to the study of the Scriptures and may himself interpret them." Religious intolerance such as the Catholic Church teaches, the bishop warned, is the source of religious persecution. He pointed out that in Spain, Protestant schools have been closed and the right to distribute the Bible denied. In Peru, the hierarchy in a pastoral letter viciously attacked Protestantism and summoned the faithful to do likewise, and was responsible for serious denials of religious liberty. In Mexico, a similar pastoral letter was followed by violence in which Protestant churches were destroyed and their ministers brutally beaten. In Italy, Protestant missions and Protestant ministers have been persecuted.

* * *

Catholic Paper Replies

The *Pilot*, organ of the local diocese, answered Bishop Oxnam as follows: "G. Bromley Oxnam has to live with himself. Undoubtedly he says prayers before he retires at night. In these orisons, in his baring of soul before a God who reads our innermost hearts, let the bishop weigh his responsibility for the confusion he spread in the Wednesday talk, for the pain he inflicted on all those whose only trust is the Crucified Hope of the world, for the delight he gave to those who try to convince themselves that one's own belly is the only god worthy of rational worship."

* * *

And So Forth

Anthony P. Regamey of the Church of the New Jerusalem here was elected president of the Boston area council of churches at the recent annual meeting.

Protestant clergymen and Jewish leaders of Greater Boston recently sponsored a luncheon in tribute to Rabbi Joshua Loth Liebman of Temple Israel, whose new book, *Peace of Mind*, treats of psychiatry as applied to religion.

Duncan Howlett, minister of the First Congregational Church, New Bedford (Unitarian), and visiting preacher at Harvard University, has been named minister of First Church, Boston. He succeeds Charles E. Park, who has served the congregation for 40 years.

Contributions for the purchase of 24 heifers at $125 each have been received by the dean of the Cathedral Church of St. Paul. The heifers will be sent to Europe by the United Church service center.

Carl Heath Kopf.

Debate End of 'Church Parade'

Sentiment in British House of Commons Favors Abolition of Army's Compulsory Divine Service

LONDON, April 2.—The drift of last week's debate in Commons on army "church parades" was, as anyone who has talked with soldiers would have predicted, all against continuing the tradition. The debate came as the Commons went into committee on the annual army and air-forces bill. One speaker pointed out that it is unfortunate that in the *King's Regulations and Admiralty Instructions* divine service takes its place in a chapter headed "Summary Punishment, Deserters and Absentees, Divine Worship." Throughout the debate the association of worship and discipline was most strongly attacked. One speaker claimed that in compulsory church parade there is cause for irritation and distress of conscience. Another speaker said that the parade should be more like a family party. Still another remarked that if the argument that the parade is symbolical of the union between church and state is sound, then the members of the cabinet ought to go to church together. As a matter of fact, the institution of the "padre's hour" has marked a distinct advance in the work of the church in the army.

* * *

Hughes Retires from Free Church Council

Many speakers at the luncheon held during the annual meeting of the Federal Council of Free Churches to honor S. W. Hughes on his retirement as secretary of the council testified to their affection for him and expressed their gratitude for his long service. Dr. Hughes has served the federation with unwearied energy, imperturbable temper and an utter devotion which rests on a profound faith in the mission of the free churches. I too can give evidence of his happy and friendly ways with all sorts and conditions of men; it would be easier to say more of him if he were not so great a personal friend. Dr. Hughes is as vigorous at 70 as most men are at 60. He will retire now to the charming village of Walgrave in Northamptonshire, but he will still make his voice heard in many churches of his own and other denominations.

* * *

Boat Races Mark Return To Prewar Pleasures

Nothing has cheered us more of late than the glorious weather of the past fortnight. To add to our feeling that the old things are returning, the first boat race between Oxford and Cambridge since 1939 was held last Saturday. Londoners turned out in vast numbers to line the course from Putney to Mortlake. They saw a splendid race which Oxford won in the excellent time (considering the poor tide) of 19 minutes 54 seconds. Until the race, Cambridge was thought to be a certain winner. The Oxford team was much lighter in weight and apparently inexperienced, but their training had been so

Discerning reflections on true peace by the author of *Upon This Rock* and *The Flower of Grass.*

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perfectly timed that they reached their peak on the very day of the race. It was of particular interest to us of older generations that number 4 in the Oxford boat was R. M. A. Bourne of New College, whose father and grandfather were famous rowers in their time. Wherever Englishmen were that day, they awaited the result of the race with the reflection that an old and good custom had returned.

* * *

Receipts, Expenditures Compared with Budget

The fact that the fiscal year ended March 31 has made it possible to measure government receipts and expenditures against the estimate made in the budget for 1945. Treasury returns for the year show a total revenue of £3,284,000,000, which exceeds the estimate by £19,000,000. Actual expenditure was £5,484,000,000, or £371,000,000 less than the estimate. Income taxes yielded £11,346,000 more than was estimated, but receipts from surtaxes were £10,931,000 less than the estimate. Custom and excise taxes brought in £1,110,642,000, against an estimate of £1,130,000,000. The excess of expenditure over revenue—which was met by borrowings—was £2,200,000,000.

* * *

Soldier and Economist Die in Same Week

It is certain, as Prime Minister Attlee has said, that when the story of the retreat to Dunkirk is told, Lord Gort, who died last week, will have an honored place. If one incident of his life is to be selected to show what manner of man this Anglo-Irish soldier was, it is the record of the difficulty the government had in preventing him from remaining as the last man to leave the beaches. Although he was replaced in his high command when the army was re-formed after Dunkirk, he served in Gibralter and Malta and Palestine with the same noble courage and leadership. . . . Another honored Britisher died last week—Sir John Clapham, one of the great economists who, based on King's College, Cambridge, have brought about profound changes in the study and practice of economics. Sir John went to Cambridge shortly after he published his *Economic History of Great Britain*. A note from his obituary reads: "In accordance with the traditions of his family and school, he acted as a lay preacher, at first in Methodist and later in Anglican pulpits, a training which helped to make him a ready and impressive speaker."

EDWARD SHILLITO.

No Released Time For Puerto Rico

Legislature Defeats Move for Opening Schools After Protest by Church Leaders and General Public

RIO PIEDRAS, P. R., April 6.—The Insular legislature has closed its annual session. One of the bills which caused greatest public interest was a proposal that the commissioner of education be instructed to excuse children from public schools one hour weekly for religious instruction in near-by churches. Protestant leaders were opposed to the bill on the grounds that the children are in school only a half-day now so that there is ample free time for religious education, that separation of children into sectarian groups once a week would make for undemocratic discrimination, and that moral instruction could be given in the schools by public school teachers without reference to sectarian beliefs. The bill passed the lower house of the legislature, but failed in the Senate. A bill authorizing non-sectarian moral instruction was passed.

* * *

Future Political Status Is Discussed

The future political status of Puerto Rico is the most discussed subject in and out of the legislature. A special commission including leaders of the several political parties has gone again to Washington for conferences with representatives of the departments of state and interior and with leaders of Congress regarding the desire of the Puerto Rican people to have a plebiscite in which they would indicate their choice between statehood and complete independence. A few favor dominion status which would assure to Puerto Rico a favorable relationship in tariffs. The leaders of all parties realize that any change in status must have economic guarantees, else the Puerto Rican people will be ruined, no matter what the political organization.

* * *

No Commissioner Appointed

Lack of a definite policy on the part of the federal government regarding Puerto Rico is evidenced in many ways, but signally in the failure to appoint a commissioner of education. Several candidates have been proposed by various Puerto Rican groups and individuals, but no formal nomination has been made public, either by the department of the interior to the President nor by him to the Senate. Many administrative problems are pressing for attention in the insular department of education. Almost an entire school year has passed without capable leadership.

* * *

Governorship Up In the Air

Rexford Tugwell tendered his resignation as governor of Puerto Rico some months ago, effective June 30, but evidently President Truman wishes him to continue for a while. An appointment to the University of Chicago is waiting for Dr. Tugwell, who has stated that it is his hope that he will be the last appoir·ed

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governor of Puerto Rico. It will take some time to work out the changes necessary for the citizens of Puerto Rico to elect their own governor, either under the organic charter as a territory or under some new political status.

* * *

Demobilize 30,000 Soldiers

More than 30,000 Puerto Rican soldiers and sailors have been brought back from Europe and the Pacific, from Panama and the Galapagos, and from many points in the Caribbean to their native island for honorable discharge. The colorful scapulars to be seen on the streets of San Juan, Rio Piedras, Ponce, Mayaguez and of inland towns, prompt the Spanish equivalent of "What outfit were you with?" from many of the stay-at-homes. Thus far the University of Puerto Rico has received more than 1,000 veterans' applications for enrollment.

* * *

And So Forth

In the midst of the island's poverty-stricken thousands, there are a minority who enjoy considerable incomes. One citizen had a gross income of $2,000,000 in 1945, so is paying $500,000 as income tax.

Gasoline, tires and other products are no longer rationed in Puerto Rico, but the recent scarcity of rice in the world market, due to needs in war ravaged countries, has made rationing of this staple food item necessary. OPA still functions in all merchandise and house rent transactions. There is some black-market activity.

The planning board is doing an effective work in zoning the areas of San Juan and its suburbs. All projects for public works passed by the legislature were first studied and approved by the planning board. The Six-Year Plan calls for substantial improvements in schools, public housing, roads and bridges, parks and playgrounds, public markets, cemeteries, water systems and sewers.

The insular government has taken over the total costs of public education, relieving the municipalities of this increasingly heavy expense.

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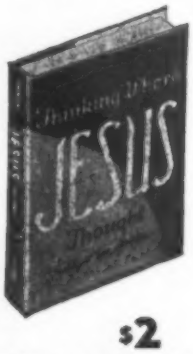

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Peace Begins at Home

So Say Police Head, Educator at 23rd Institute of Human Relations

CHICAGO, April 15.—"Peace begins in our street" was the theme of this years' institute of human relations, an affair sponsored annually by the Chicago round table of the National Conference of Christians and Jews. Seven hundred persons attended the institute, held last Monday. They heard Joseph Kluchesky, former police chief in Milwaukee, declare that intelligent police heads must see that the minority receive at the hands of the law the same courtesy and respect that the majority demand for themselves. Police officers, he said, must include correct racial attitudes in their treatment of juvenile offenders. Willard E. Goslin, superintendent of public schools in Minneapolis, called for a type of education which will equip men's minds to deal with the problem of transferring powers thus far held by nations to a world agency guaranteeing the peace, security and well-being of all. He declared that the proposal that the United States spend more to train 900,000 young men for war than to educate 30,000,000 young people in its schools shows little perception and militates against peace and security throughout the world.

* * *

Church Federation Sponsors Lenten Services

For the 23rd year, the Chicago church federation is sponsoring Lenten services each noon and for a three-hour period on Good Friday in the Chicago Temple in the Loop. Speakers so far have been Charles Ray Goff, pastor of the temple; A. J. McCartney, director of the Chicago Sunday Evening Club; F. W. Otterbein of North Austin Lutheran Church; Paul C. Macy, midwest director for the World Council of Churches; George E. Gibson, president of the federation and pastor of the United Church of Hyde Park; and Harold W. Ruopp, pastor of Central Church.

* * *

Union Asks Investigation Of Packers' 'Strike'

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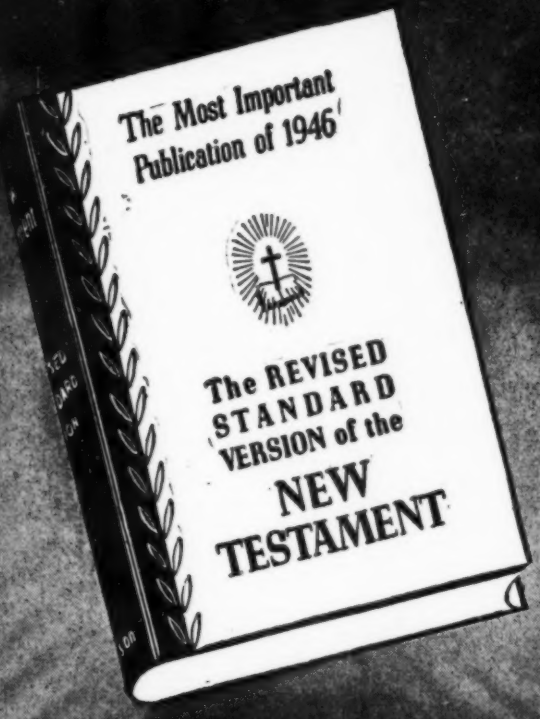

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America (C.I.O.) has asked Secretary of Agriculture Anderson to investigate what it calls "the refusal of packers to buy at the present market" in an effort to "stimulate and exaggerate" black market operations in meats and so discredit the OPA. The union, according to the current *Packinghouse Worker,* published here, is also calling for an independent congressional investigation. Union spokesmen point out that although any losses the packers sustain by reason of their refusal to buy at the present market are covered by the carry-back feature of the tax law, thousands of workers have been laid off because of the packers' failure to purchase livestock.

* * *

Sentence Smith for Court Contempt

Gerald L. K. Smith of Detroit was sentenced last week to 60 days in the county jail here for contempt of court. The contempt case grew out of the fact that the "America First" leader had circulated press releases attacking complaining witnesses during his trial for disturbing the peace. The peace disturbance charge came after a clash at a meeting under Smith's sponsorship here Feb. 7. Fr. Arthur W. Terminiello, recently suspended as a priest by the Roman Catholic diocese of Birmingham, previously had been fined $100 for provocative statements on race made at the Feb. 7 meeting.

* * *

And So Forth

The conference on housing held here March 24 and attended by 400 Episcopal clergymen and laymen of the area passed resolutions asking for a city building code and plan which will permit homes in any section without regard to race, creed or color.

Theodore Dombrowski, Methodist layman who was formerly supervisor of the social service department of the state training school for boys at St. Charles, has been appointed head of the boys' court service of the Chicago church federation. He succeeds Louis de Boer, who is now education director of the state society for mental hygiene.

Charles P. Gilson, former senior warden of St. Matthew Episcopal Church, Evanston, and for the past year engaged in Red Cross work overseas, has been appointed treasurer of the Episcopal Church in China. CHARLES L. VENABLE.

Clothing for Relief Is Dwindling

The United Church service centers of the Church Committee on Relief and Reconstruction report an alarming drop in receipts of clothing from individuals and churches for shipment abroad. The decrease may seriously impair the work of the committee, since processing and shipments must be maintained on a year-round basis to be efficient and to make it possible for shipping priorities to be retained. Centers are located at New Windsor, Md.; Modesto, Calif.; 7110 Compton Ave., Los Angeles 1; 2247 E. Marginal Way, Seattle; 101 Pine St., Dayton, Ohio; 236 Beacon St., Boston 16; and 20 Warren St., New York 7. Since the first of the year, more than 900 pounds of relief material, most of it clothing, has been shipped from these centers to Europe and Asia.

Cairo Demands British Retire

Opposition to Presence of Troops Is Expressed in Various Ways as New Treaty Is Negotiated

CAIRO, March 29.—"Evacuation" is the word written in English and Arabic on badges patriotic Egyptians are wearing these days as anti-British feeling bids fair to reach a peak of intensity unparalleled since the nationalist revolution of 1919. Cairo has been quiet since the violent riots of Feb. 21, but Egyptians are making it clear that their determination to get rid of the British troops stationed here has not weakened in the least. At the moment a kind of truce is being observed, awaiting the outcome of Anglo-Egyptian negotiations in London. Those negotiations concern revision of the Anglo-Egyptian treaty of 1936, under terms of which England and Egypt were to provide mutual aid in the interest of political and military security. The treaty stipulated that England was not to interfere in Egypt's domestic affairs, and Egyptians argue that this clause was violated when the British ambassador forced King Farouk to appoint Nahas Pasha prime minister on Feb. 4, 1942.

* * *

Attacks Varied In Form

Anti-British feeling has expressed itself variously in Cairo. In addition to the demonstrations, signs and posters criticizing the English in their own language have been displayed in many sections of the city. On certain days students stayed away from all classes taught in English. There has been talk of a total boycott of things British. The situation is tense. One cannot but be impressed by the determination of the people to rid their country of the British troops.

* * *

Assaults on Churches Not Aimed at Religion

No religious fanaticism lay behind the attacks on two Christian churches during the Feb. 21 riots in Cairo. All over town British military clubs were being ransacked, and both the churches—All Saints' Cathedral (Anglican) and St. Joseph's Church (Roman Catholic)—housed service clubs for empire forces. The social centers, not the sanctuaries, were the objective of the rioters. King Farouk immediately sent messages of regret to the rectors of the churches and denounced those who had desecrated religious property. A few days later Mohammed Saleh Bey, former vice-rector of Fuad el Awal University in Cairo, published an article deploring the incident and pointing out that religious intolerance is contrary to the spirit of Islam.

* * *

Communists Widen Their Influence

Fear of a Communist menace accompanies the bitterness toward the British. The Egyptian Communist party operates illegitimately, but indications are that it is growing. The upper classes are generally opposed to the leftist group and the fellahs

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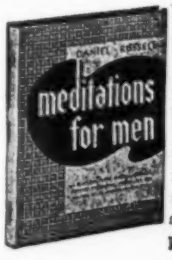

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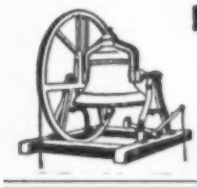

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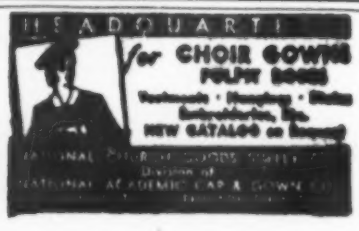

are indifferent, but a rapidly increasing class of industrial workers is strongly behind it. In many cases Communists are being used as scapegoats, especially when the rioting gets out of hand. Pamphlets pointing out the great concentration of wealth and landownership in Egypt have been found in the possession of workers. The pamphlets use the simple question-and-answer technique; for example: "Why is it that 96 per cent of the people in Egypt own no land?"—"Because 4 per cent of the people own all the land." Another indication that the Red star is rising over the Middle East is Russia's growing friendliness toward Islam. The 30,000,000 Moslems in the Soviet Union have been referred to frequently in recent Soviet propaganda, and the Russian government has begun to make better opportunities for the education of Moslem sheiks. Supporters of the British policy in Egypt point to developments of this sort when they argue that "if the British move out, the Russians will move in." Egyptians, however, seem willing to take the chance.

* * *

Avert Split in the Coptic Church

Egypt's ancient Coptic Church has survived another crisis. A recent compromise has averted a break between the Coptic and Ethiopian churches, which have had a close connection since Christianity became the official religion of Ethiopia in 450 A. D. The Ethiopians were demanding representation in the election of the Coptic patriarch and the right to elect their own metropolitan, who in the past has always been an Egyptian appointed by the patriarch. An Ethiopian commission to Cairo was promised limited representation in the election of the patriarch. Ethiopians will now be able to select their own metropolitan, although the present metropolitan must be permitted to finish his life in the office.

COY WILTON WYNN.

Meet to Plan Postwar Course Of Salvation Army

The high council of the Salvation Army, composed of some 50 leaders from all over the world, is meeting in London this week to plan postwar activities of the worldwide Salvation Army and to elect a new general. Six delegates from the United States are attending the meeting: Ernest I. Pugmire, commander of the Salvation Army in the United States; Donald McMillan, national secretary; John J. Allan of Chicago, central territorial commander; William C. Arnold of Atlanta, southern territorial commander; William H. Barrett of San Francisco, western territorial commander; and Norman S. Marshall, assistant eastern territorial commander.

Relief to Germany Totals 2,000 Tons for March

During March 2,000 tons of clothing, personal items and food were shipped to Germany for distribution to civilians through the newly established Council for Relief Agencies Licensed for Operation in Germany. Material assembled by the Church Committee on Overseas Relief and Reconstruction was included in the shipments, which also represented contributions raised by the National Catholic Welfare Conference, the American Friends Service Committee, Lutheran World Relief and other agencies. Distribution of the material sent by the Church Committee on Overseas Relief and Reconstruction will be handled by the Hilfswerk of the Evangelical Church in Germany.

Turn Parsonages Over To Veterans

One Methodist and three Baptist churches in Augusta, Ga., have converted their basements into apartments for their pastors and have turned their parsonages over to veterans and their families, Religious News Service reports. The move is an effort to help solve a local housing shortage.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

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Jeannette Birdsall, Winnetka, Ill.	30.00
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Current Feature Films

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M-Mature. Y-Younger. C-Children.

Marie Louise (Swiss film; French words, English titles) *Drama.* Emotional experiences of war-shattered French children and Swiss families who bring them to neutral quiet for recuperation. In addition to being shown commercially, film is available in 16 mm. form to churches for aid in relief fund campaigns. Technically excellent, beautifully photographed, story is *sincere*, sensitive, appealing. M, Y

Saratoga Trunk (War.) Ingrid Bergman, Gary Cooper, Flora Robson. *Drama* based on Ferber novel about Creole adventuress who invades New Orleans to avenge slights to dead mother, goes on to Saratoga racing season to snare rich husband, attended throughout by laconic Texas cowboy-gambler. Lush settings and sentimental nonsense in typical Hollywood manner, performed with spirit that makes story seem more believable than it is. *Entertaining*, and decidedly *unethical* in its celebration of unadmirable pursuits. M

She Went to the Races (MGM) *Comedy.* Five professors—one young and female, the others elderly and male—devise sure-fire betting formula, through it gain their hearts' desires. Fairly humorous treatment of *silly* story. M, Y

Song of Mexico (Rep.) *Comedy* as excuse for display of Mexican scenery, costumes, dances, music, etc. A thin, obvious story, but incidental authentic "tour" of Mexico makes film *worth while*. Directed by Fitzpatrick, maker of famous travelogues. M, Y

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